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III.—On BUDDHA and the Phrabát. By Captain JAMES LOW, of the  
Madras Army, Cor. M.R.A.S.

Read March 20, 1830.

THE particulars to be brought forward in this paper relative to the travels of the Siamese BUDDHA,\* and the *Phrabát*, or divine Foot, have chiefly been derived from Bali and Siamese books. It must be premised, that this BUDDHA is the Bali THAKARO SRÍ SACYA MUNÍ KHODAMA, or KHODOM, who is venerated by all the Indo-Chinese nations, and whose doctrines and ordinances materially contribute to form their national character. It is impossible, however, to treat these subjects without being led back to times long antecedent to those of the Siamese BUDDHA; for his worshippers have frequently mixed up with his history traditions respecting the elder BUDDHA. The learned Mr. Wilson, as quoted by Mr. Crawford in the interesting account of his mission to Siam, describes the original BUDDHA to have been a Tartar or Scythian, who flourished 1000 years B.C. But the age of the Siamese BUDDHA was 542 B.C.; and the Bali writings rate it at ten *antara calpas* of years subsequent to the appearance of the third of that name, or PHOKARO KASSAPHO PHUTDO. The same number of *calpas* is supposed to have intervened betwixt each BUDDHA and his successor. The Siamese one, according to the Bali *Ratana Kalapa* (*head Maha Samatí Wangsa*), was SÍDDHATTA KUMARA, son of king SUDODHANA and his queen MAHA MAYA. SÍDDHATTA married BIMBA, alias SUBHADDA KACHAIYENA, and they had a son named RAHULA.

According to one Siamese account, this BUDDHA visited the following countries:

First. *Singhala Thipaké*, or *Síhala Dwípa*, which is Ceylon; whither he went for the purpose of expelling the *Yakshas*, or demons, who then ruled the island.†

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\* *Budha* denotes a sage; *Buddha*, a prophet. (Asiat. Res.)

† The writers on Indian chronology assert, that BUDDHA, the ninth avatar of VISHNU, was born to confound the demons or idolaters, in the 156th year of the *Kali yug*; and that his age

When BUDDHA had subdued these *Yakshas*, he determined to extirpate them; but not by shedding their blood, since that would have been contrary to the principles he professed to act upon. He therefore ordered the island *Kirí Dwípa* to appear; and instantly it began to float of itself towards Ceylon. When it arrived, the *Yakshas* were collected and put upon it, and it was then again set adrift on the face of the ocean.\*

This expulsion of the *Yakshas* is asserted to have happened when BUDDHA was thirty-five years old; consequently 588 B.C., and forty-five years previous to his entering *Niván*: at which last period, according to the *Báli Ratana Kalapa*, AJATASATHU reigned in *Raja Gaha*.†

The Siamese also assert, that about the time when BUDDHA entered *Niván*, Ceylon began to be peopled; and that then a prince called WICHAI, a son of Raja SINGHA PHAHANU, of the *Singha* country, went to Ceylon to establish the Buddhist religion.‡

includes five thousand years; which last is the exact period allotted by the Siamese for that of their BUDDHA, as specified in the *Milinda Raja*, a *Báli* work. Some have supposed that this *avatar* has reference to NOAH, and that he visited India. Like BRAHMA and BACCHUS, he planted the vine in the countries through which he travelled; but the parallel betwixt them and the latter BUDDHA cannot be carried so far; since this last, during his peregrination, inculcated, as a main article of his doctrine, a total abstinence from wine. According to BRYANT, DIONUSES, BACCHUS, and BUDDHA, all, in respect to worship, have reference to the sun.

\* This description may remind the reader versed in Indian lore, of the *White Island* of the Sanscrit legend, supposed by a celebrated writer to allude to Britain. (a) No account, however, is given by the Buddhists, as far as I have yet been able to discover, of the place where this island, *Kirí Dwípa*, rested. Perhaps the fable may have reference to some catastrophe by which Ceylon was separated from the continent.

† If BUDDHA really visited Ceylon at this period, it could scarcely have been his first visit: for he went to *Vamian*, to defeat the schemes of the *Daitýas*, when he was "seven years above eight old;" (b) and "he obtained a victory over MARA and his hosts on the "sixth month of the ninth year of the cycle." (c)

‡ According to Wilford, (d) Ceylon was depopulated by the wars of RÁVAN (the THOTSÁKAN of the Siamese), and remained in that state for 1845 years. Which RÁVAN was, according to the *Puranas*, the brother of CAVEERA, and flourished ann. 1800 B.C. This account seems to correspond with that supplied by Lieut. Mahony, in his work on Ceylon; who observes, that VIJIRAJA and his followers came in a ship from the eastward in the sixth century B.C. Nearly about the same period, when according to the text, BUDDHA entered into *Niván*, or *Immortality*; and when his

(a) Asiatic Researches.

(b) Asiatic Researches.

(c) *Báli Ratana Kalapa*.

(d) Asiatic Researches.

In the *Ratana Kalapa* it is stated, that in the 236th year after BUDDHA a prince, called RAJA DEVA NANGPIYATÍSA, sought for sacred knowledge, of MAHA ARIGATA THERA in *Thuparama*, in *Lanca Dwípa*; and that about the period of MAHA SENA's reign a tooth of BUDDHA was conveyed to *Lanca*; it is also stated in the *Milinda Raja*, that when BUDDHA had just reached that state of perfect rest and abstraction implied by *Niván*, his vase, or vessel in which he collected his daily subsistence from charitably disposed votaries, was conveyed as a holy relic to *Lanca*.

Mr. Crawford\* observes, that the earliest Siamese historians date the introduction of the Buddhist religion into Siam about 638 of our era. This nearly corresponds with the period at which, from being a Laos colony, Siam became a separate nation. Still it is not improbable that this religion may have prevailed amongst several of the Indo-Chinese tribes long prior to the date above assigned; since there was an overland route to Camboja and China from India at a very remote period. It is further stated, in the *Asiatic Researches*, that the *Peshkaras* went to Ceylon about the year 77 of our era, when it was overrun with demons. This period was prior to that of PHRIYA KRÉK, a Cambojan prince, whose warlike exploits in Upper Siam and Laos are subjects of Siamese romance, and from whom the common or civil Siamese era is dated; but whose history, if not the same, is evidently modelled on that of WÍHATA RAJA, who was, according to Siamese Báli writings, born in *Ayodha*, and escaped the effects of the persecuting mandate of KATHA RAJA of that country.†

In a Siamese history of Ligor, termed *P'hra Pathom*; but with which much Hindu chronology is incorporated, an account is given of the defeat and death of SÍNGHA RAJA of *Thantabúri* by five confederated princes; of

his religion was probably first disseminated among the Indo-Chinese nations. This was about twelve hundred years anterior to the time when the Siamese branched off from their parent stock, the Northern *Lao* or *Laos*.

\* Mr. Crawford's Mission to Siam.

† The Siamese only recognize one *Lanca*, or Ceylon; and have no traditions, that have yet been ascertained, of the Hindú *Lanca*. The *Salmala Dwípa* of the Puránas, according to a preface (therein adverted to) to the *Surya Sidhanta*, commented on by Sir W. Jones,(a) lies at a distance of four hundred and twenty-two *yojanas*, or 3,800 miles, to the east of *Lanca*; bringing it to the Gulf of Siam, and to that part beyond or east of Malacca.

(a) *Asiatic Researches*.



the flight of his son THANTAKUMÁN, and his daughter HEMACHALA to *Lanca*; their subsequent voyage, for holy purposes, to the peninsula of Malacca, and of their return to their own country.

The second country visited by BUDDHA was, according to this account, *Pharandsi* or *Varanási*, or Benares, the *Cási*, or *Casidia*, of Ptolemy. It is the first of the *Solasa Nagara*, or sixteen countries described, or alluded to, in the *Milinda Raja*; and in which shrines were raised over the relics of BUDDHA. The sixteen heavens are invoked by the Buddhists of Siam.

His third journey was to *Raja Gaha*, or *Girha*; which the Siamese term *Racha Khrut, haburi*, and place towards Thibet. Its site is too well known to require description. In the *Milinda Raja*, *Raja Gaha* is the first in order of eight countries described as those into which relics were conveyed from MANYA RAJA of *Kusinaraké*, by messengers sent to solicit them of him.

The fourth journey of BUDDHA was to *Sawathípuri*, or, according to some, to *Wesaliyápurí*; which last is the name of the second of eight countries alluded to in the *Milinda Raja*, as those into which relics of BUDDHA were conveyed. *Sawathi* is the second, and *Wesali* the third in order of the *Solasa Nagara*, or sixteen countries described in the same work.

His fifth journey was back to his father's kingdom, *Kábinla* (or *Kápila*), *Wathu Sammi*, where he paid his respects to him, SUDHODÁNA, and to his mother, SRÍ MÁYA, or the Hindu MAHA DEVI.

Sixthly, he again visited *Pharanási*, Benares.

The seventh journey was to *Kalachampaka*, the *Champaka* of the Bali, situated in the south, and probably *Chumpa Nagar*; where there is a *Jain* temple containing two sacred feet, as described by Lieut.-Col. Francklin.

In the eighth place BUDDHA ascended into *Savatíngsa*, the heaven of INDRA, situated on the mountain whose summit touches the constellation of the alligator: he had, long before this period, assumed the yellow mantle, the symbol of the priesthood. His object in visiting INDRA's heaven was to see the shade of his mother, she having died and left *Jambu Dwíp*. Here he weighed her against the *Dhurma*, or Bali *Writ*, personified; and finding the scales equipoised, he solaced her with the hopes of happy transmigrations, when her allotted time in this bright abode should have expired. He also gave her several Bali formulæ to peruse; amongst which were *Phra Sangha*, *Phra Wébháni*, *Thayamok*, *Po*, *Kat, hawát, ho*, *Yá*, and *Pa*.

Having remained three months in heaven, he returned, by help of a golden ladder, to *Jambu Dwíp*. This happened on the sixteenth day of the

eleventh month. He was accompanied by INDRA, who carried on his shoulders the holy vase; and by the celestial *Bráhmās*, BRÁHMA PARIE SACHHA, the BRÁHMA PUROHITA and the MÁHA BRÁHMA; and his approach was proclaimed by blasts from the holy shell (*sanká*). A relic of BUDDHA was afterwards enshrined in a *Thupani*, or spiral building, four *yojanas* high, and situated in *Tithassapuri*, in *Tavatingsa*.

*Sangkása*\* is described as the ninth region to which the steps of BUDDHA were directed. He there staid seven days; during which multitudes of people attended him to ask for religious instruction. He performed miracles, cured the sick, and extended his pity and charity towards all men.

On leaving *Sangkása*, his tenth journey, according to some accounts, was to *Sakalangkhatang*, which must imply *Sagalapúra*, one of the *Solasa Nagara* of the *Milinda Raja*.

BUDDHA is then said, for his eleventh journey, to have performed the grand tour of the four quarters of the world; or, as the Siamese term them, the *t'hoa t'hok t'heett'hang sí Thawip*, the four *Dwipas*.

His twelfth visit was to *Magadha*; and seating himself on the stump of a tree (perhaps the *Bogaha* of the Singalese) proclaimed his doctrines. His brother-in-law, ANANDA† (the ANON of the Siamese) here paid his respects to the sage, and presented him with fruit to eat, the *hárítáki* of the Bali; or, according to the Siamese, the *lak sama*; the *myrabolanum phyllanthus emblica* of Roxburgh.

The thirteenth, to the country of *Sri Sakaramaní*.

The fourteenth, to *Sopharat-buri*; according to the Siamese Bali accounts.

\* The site of this town or place is not described, nor shall it be here attempted to fix it. A speculative etymologist might, perhaps, find it in Egypt, where Mr. Wilford has placed the shell king SANCHÁSURA. A country called *Sangkaya Pariwana*, is described in the *Milinda Raja* as that of a celebrated *Arahanta*, named in the Bali *Ayupala*.

† NANDA was the prince who afforded one BUDDHA protection when he fled from CARS, a tyrant of the East, about A.M. 2400.(a) The third BUDDHA, son of JAÍNA, according to the author of the "Key to Hindu Chronology," might have been NOAH. "He visited *Magadha*, according to Hindu accounts, in the year 2100 B.C., or two years after the period when king PRADYATA, son of the king of *Magadha*, was put to death by his prime minister. This latter placed his own son on the throne, which dynasty endured till ANDHARA, about 452 B.C., when *Magadha* ceased to be an independent kingdom." This date was 90 years prior to the death of BUDDHA, and nearly agrees with that of his birth, viz. B.C. 462.

The fifteenth, to *Phaiyasali Sáwat*, where the king of the country entertained him munificently.

His sixteenth visit was to the *Suwána Bap̃hatáni*, the Siamese *P̃hok̃han thong*, or golden mountain.

The seventeenth to *Chakraván*, or the equinoctial line, and *Ayodha*.

The eighteenth and last journey of BUDDHA was to *Kusínara* (the *Kosinara* of the Siamese, and the Hindu *Kusumapúri*, or *Rangamatty*), which was then governed by SAMONLA RAJA,\* who was contemporary, according to Siamese Bali legends, with king AJATASATRU of *Raja Gaha*. BUDDHA here abode some time in a *chaitya*, or temple, and then entered *Níván*.

The Siamese term the golden mountain, *Khan P̃hira Phuthi Batt*, "the hill with the holy footstep of BUDDHA."†

In the Bali *Ratana Kalapa*, extant in Ceylon, it is related that in the time of *Konagamana*, or the second BUDDHA, *Lanka Dwípa* was termed *Warra Dwípa*, its city *Waddhu*, and its king RAJA SAMÍDDHO; and that it contained a hill called *Suwana Kuta*. In the *P̃hira Pathom* of the Siamese, BUDDHA is said to have left impressions of his feet at *Lanca* and *Chakraván*.

The Siamese suppose that there was an impression of the divine foot on the continent opposite to Junkceylon; but if by *Chakraván* he meant the equinoctial line, it will bring the *Phrabát* to Malacca. The present golden mountain of the Siamese exists but in fancy. Their principal *Phrabát* is placed on a raised mound, and lies, according to Siamese charts, on the west bank of the river which descends from *Suwanaphon*.‡

This impression, supposed by the Siamese to be that of the *right* foot of BUDDHA, is covered by a *Maradop* or *Maratapa*, which is, like most of the edifices consecrated to their religion, of a pyramidal form, and is supported by gilded pilasters. The footstep is generally covered with water, which the devotee sprinkles over his body to wash away the stains of sin.

\* Perhaps this king was the SAMALYA RAJA, a contemporary of CHANDRAGUPTA and of ALEXANDER THE GREAT, according to the Asiatic Researches. (a)

† Sir W. Jones assures us, that in the *Puranas* mention is made of a *white* mountain on which king SRAVANA sat meditating on the divine foot of VISHNU at the station *Trivirama*.

‡ In M. de la Loubère's map, however, it is placed on the left or east bank. It is about ten miles distant from the banks of that river. Vide M. de la Loubère's account of the *Phrabát* in his History of Siam.

The impression of the *left* foot of BUDDHA, according to the belief of his followers in Siam, is extant on the top of the mountain *Amala Sri Pada*, or Adam's Peak in Ceylon; which, both from its height, and the veneration in which its summit has been ever held by the natives, has attracted the attention of most travellers.

Dr. Leyden has noticed both these impressions under nearly similar names.\*

There was a *Phrabát* at Mecca before the time of Islamism; and it no doubt gave additional sanctity to the place, even after the worship or veneration of it became extinct. Similar impressions are stated to have existed in former times on the bank of the Dniester, and in the country to the N.W. of China; and in modern times have been discovered in North America, as well as in various parts of Europe.†

Without presuming to aim at establishing a system, which at best could only prove hypothetical, it may still be remarked, that some sort of connection can be traced betwixt a *Phrabát*, or divine footstep, and that celebrated monument of antiquity called the *Mensa Isiaca*, or Memphine table,‡ which was found, it is said, on a mummy in Egypt by M. Montfaucon; and which displayed all the symbols which adorned the mystic bell of that country. It was about four feet long and nearly as broad, which is about the common dimensions of the *Phrabáts*, only these are longer in proportion.

As the *Phrabát* is an object claiming from the Indo-Chinese nations a degree of veneration scarcely yielding to that which they pay to BUDDHA himself, we are naturally led to inquire why the emblems it exhibits are not all adored individually as well as in the aggregate. It seems to be one of

\* Although I cannot at once agree with the learned Wilford, in supposing that *Arahan* was the Siamese BUDDHA, since the Siamese distinctly avow the contrary, by enumerating no less than eight chief *Arahans*; yet the following remark is curious and deserving of attention, viz. "That it was this personage who left impressions of his feet on rocks in very remote countries, as monuments of his extensive travels." (a) And it will have appeared from the Bali account, here given, that the Siamese describe *Phra Phutta* to have been no despicable traveller, as he traversed the four quarters of the world.

† Essay on Egypt and the Nile in "Asiatic Researches."

‡ The genuineness of this table has, however, been called in question by some writers; although not so in "Maurice's Indian Antiquities."

(a) Essay on Egypt and the Nile in "Asiatic Researches."

those inconsistencies which mark the character of Buddhist schismatics; and it may enable us more readily to reach the real source of their religion, from which so many superstitions have ramified to cross our path in eastern research.

The Siamese priests, questioned by me as to the cause of this inconsistency, were so much perplexed that they could not even frame a plausible reply. It is, they said, the impression of the foot of their lord and master, and must therefore be worshipped, and they added, that any mortal about to arrive at the threshold of *Niván* has his feet emblazoned spontaneously with all the types we see on a *Phrabát*.

Although the Siamese priests, from their worshipping ostensibly one great deified mortal, and his several manifestations only subordinately, may be termed a species of Unitarians in Indian theology, yet many classes, and perhaps the whole of the laity, venerate, and even worship in some degree the whole Hindu Pantheon: nor do the priests apparently censure this conduct; because they consider themselves next in rank to the *Dhammang*, or the Bali personified; above which, and next in this triad, is BUDDHA himself; and moreover that the mass of people have greater need than they of extraneous assistance from supernatural power.\*

The sun, amongst other objects, is still venerated under the title of *Pra Athít*, and is invoked by the Siamese people on urgent occasions. At the same time he is not more revered by them than many other sabistical divinities and terrestrial powers and spirits. Mr. Colebrooke has noticed, in his observations on the *Jainas*, that the worship of the sun, which distinguishes the orthodox Hindus, does not seem to have been at any time practised by the rival sects of *Jaina* and *Buddha*. But it appears to me that the sun holds a prominent place amongst the deities acknowledged by the Siamese; although, like other objects which demand the spontaneous homage of the Hindu, they do not give him that rank which there are many reasons for supposing he held in their primary system of worship.

To whatever country or people we may choose to assign the original invention of the *Phrabát*, it exhibits too many undoubted Hindu symbols to admit of our fixing its fabrication upon the worshippers of the latter BUDDHA; of whose positive dogmas it is rather subversive than otherwise,

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\* Mr. Crawford, in his mission to Siam before noticed, seems to be of opinion that the Hindu gods are only tolerated.

by encouraging polytheism. And further, the intent with which it was originally framed—namely, to embody in one grand symbol a complete system of theology and theogony—should seem to have been gradually forgotten, or perverted by succeeding ages to the purposes of a ridiculous superstition.

That it has ever been connected with the Hindu religion, and partly, at least, with the primeval one, of which *that* is the scion, cannot well be questioned; but it is extremely doubtful if the Brahmans of India were the inventors of it: even although their descendants, as Lieutenant, afterwards Colonel, Wilford \* has observed, insist that the *Pra Pada* was made by the foot of PRAVANA; and although, as we find in the Asiatic Researches, and are told by Mr. Maurice, footsteps of the Hindu VISHNU are frequent. Thus, three were left in the fifth *Avatar*; and AKRUR KANSAS, when he came to *Vindravan*, saw in the courtyard of NUNDHA the mark of the divine foot of CRISHNA, and recognized the *Padma*, the *Chakra*, and the *Geda*. At *Chandragurus*, a small hill near the famous Jain statue called *Gomuta Iswara*, symbols of the nature alluded to are still to be seen.

RAGHU, according to Wilford, erected pillars of conquest in each of the *Durpas*; which were nine principal and eleven subordinate ones.†

The Siamese, in strict accordance with the Bali text, acknowledge only *five* genuine *Phrabáts*, which I shall now endeavour to describe.

The five *Phrabáts* are called, in Bali, *Pancha Prá Patja*; in Siamese, *Há Phra Bât*; in English, The five impressions of the Divine Foot.

#### THE FIVE IMPRESSIONS OF THE DIVINE FOOT.

##### FIRST.

##### *Suwanna Malike Phrabát Phokhá.*

The Siamese allege that this impression is extant on the coast of the peninsula of Malacca, opposite to *Selan*, or *Salang*, as they term Junk Ceylon. And here some notice may be taken of an indication of a totally different species of superstition, said to have been discovered on that island; viz. a *Ráetín*, as it is termed by the Siamese, or impression of a *dog's foot*, together with an image of that animal, which is reported to have once existed upon a rock at the northern point of the island, and which are said to be held

\* Asiatic Researches.

† Ibid. vol. iii.

in veneration by the Malays along the opposite coast; who, notwithstanding their conversion to a purer and more orthodox Mahommedanism than is now professed throughout most parts of India, are yet wedded to many obscure and unexplained remnants of their ancient superstitions. The modern Siamese however do not regard them.

No opportunity of visiting the spot, when on Junk Ceylon in 1824, occurred to me: nor, indeed, is it of much consequence, while we are sure that there exists a belief that such figures, or objects, were once venerated there. Some credit may be attached to the account, because Dr. Leyden, while treating of the *Anamite* religion,\* remarks "that many local and peculiar superstitions are blended with it, such as the worship of the dog and the tiger; traces of which are to be found amongst the mountaineers on the borders of India, as well as in the countries of China Proper."

Whence so strange a species of belief originated, it would be difficult to determine; but, on a transient view, we shall perhaps be convinced that its dissemination was wide, and its hold on superstitious nations firm.

Thus we have *Sirius*, the celestial barker, whose heliacal rising announced in Egypt the beginning of the new year, and who is otherwise ANUBIS with a dog's head; supposed by Mr. Maurice (from whom these two remarks are taken) to have *typified the god* BUDDHA, or to be the horizontal circle personified.

Terrestrial dogs are mentioned in the account of the mysterious rites of Isis in Egypt. Maurice imagines that ТНОТН, who went from Phœnicia, in the earliest ages of the world, to Egypt, and there erected a great empire, was the true ANUBIS, who was afterwards raised to a conspicuous station in *Sirius*, the brightest constellation, who was also one of the eight greater gods. The *Kouwas*, or watch-dog of the skies, is worshipped in Abyssinia, according to Bruce. Sir W. Jones supposed, that the Gymnosophists of Ethiopia professed the doctrines of BUDDHA; and, subsequently to these authorities, further reasons have been adduced (I think by the late Colonel Wilford), in support of the supposition that BUDDHA was worshipped in Africa. There are in that country the mountains of *Soma*, or the moon: and we know that many accounts make BUDDHA to have sprung from *Soma*; which title is still retained in Sanscrit. Recent travellers have favoured the supposition that Ethiopia gave its religion to Egypt; and we may believe that it was received into Ethiopia from Chaldea, or some

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\* Asiatic Researches, vol. iv.

central country of Asia: but whether the Buddhist and *canine* superstitions were co-existent or not, it would be no easy task to show.

The dog has howled over the guilty in the infernal regions of Indian, Grecian, and Roman mythology. In the hells of the Hindus, the Burmans, and Siamese, he yells in the ears of the guilty shades, and tears them to pieces. Wilford has shown, that the *Cerbara* of Hindu mythology, one of the dogs of YAMA, is indubitably the Cerberus of the Greeks: but YAMA himself, BUDDHA observed \*, is merely a name, and has no existence but in the mind's eye.

The dog is a sign of dignity, both in China and Siam. It appears so, at least, with respect to the former, from the badge which the portrait of VAN-TA-GIN, in "Barrow's Travels in China," wears on his breast. And, with respect to the latter, Siamese writings show that the *Sunakhanám*, or "Dog general," is an honourable title in the field. In Japan the dog is, according to Kempfer, held in high estimation; the cause does not appear to have been entirely of a religious nature. Kempfer says it was owing to one of their kings having been born under the sign of the dog.

#### SECOND.

The second impression of the Divine Foot may be seen, say the Siamese, on the *Sūwanna Cappahate*, or "Golden Mountain."

#### THIRD.

##### *Sūwanna Kúta.*

This is said to be the celebrated print of the Divine Foot on Adam's Peak, in Ceylon; an account of which may be seen in Captain Wilford's paper in the Asiatic Researches, vol. 10. In the *Ratana Kalapa* it is stated, that the *Soowanna Kúta*, or Adam's Peak, retained this name in KONAGAMANA's time. In the period before him, which was that of KAKOOSUNDA, Adam's Peak was called *Deva Kuta*; and in KASSIYAPA's time, *Subbha Kuta*.

Lieutenant-Colonel Francklin notices †, that the impression of BUDDHA's foot, on Adam's Peak, has been acknowledged by his followers for a period of thirty centuries; the peak being termed *Samanella*: the impression is called *Sri Padam* like the *Paduka* near *Bhagalpur*.

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\* In the *Ratana Kalapa*, a Bali work.

† Researches on the Tenets, &c. of the Jeynes and Budhists, p. 181.



Very opposite origins have been assigned to this impression. The Singhalese, according to Captain Mahony, affirm that after BUDDHA returned for the third time to Ceylon, fifteen years subsequent to his first arrival, he visited sixteen different places in a minute; and placing his foot on the *Sammanela Sri Pada*, from thence ascended to heaven. The number of journeys here noted agrees nearly with the account before given. But it would appear from the manner in which they are thus hurried over, and from information furnished to us by various papers in the Asiatic Researches, that the Singhalese priests are either more ignorant of the Bali language than the *Chauku*, or priests of Siam, or have got records of a less authentic description. I incline to the former supposition, having received much curious information from a Singhalese priest, who was versed in Bali lore.

#### FOURTH.

Although the Fourth *Prapatha*, or *Phrabát*, is said to be extant in the country called *Nakhapuri* (*némat'haya rattin*); which some Siamese, ridiculously enough, suppose to mean *Wot* or *Yo-un*, or Cochin China; and others, more consistently, assign it to the banks of the Jumna, or *Yamana Nathi*, as they term it.

*Nakhapuri*, or *Nagapuri*, is also the country of the *Nagas*, or snakes. Lieutenant-Colonel Francklin, in his account of the Jinas, alludes to the *Vasa Padukas*, or sacred feet, to be seen in the Jain temple at *Champanagar*.

The most intelligent amongst their priests consulted by me, directly affirmed that the impression is, in their belief, to be seen in the country in which the hill *Khau Nang Rung* is situated; and on or near which there are four celebrated footsteps. But it is requisite to state that the Siamese are very ignorant of the geography of Hindostan. The following description of *Nang Rung* was given to me by an intelligent and communicative Siamese traveller, who some years ago had gone to that place in the suite of the heir-apparent of *Che-ung-mai*, in Laos, whose ostensible object was to search for gold; but in which however he was not successful.\*

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\* The Siamese, independent of their belief, in common with all Asiatics, in the possibility of transmuting various substances into gold, are also attached to the quixotic search for it over distant regions.

This traveller told me that *Nang Rung* lies about fifteen days' march, on an elephant, north-west of *Che-ung-mai*; and that such is the scantiness of the population on the route, that pilgrims find it requisite to take provisions with them for the whole journey. Travellers must likewise be well armed against attack or surprise by Burman freebooters.

The heir-apparent alluded to went to pay a devotional visit to the holy *Phrabát*, which is visited by devotees from the most distant provinces of Siam, Laos, and Ava, as is the famous *Dagun* pagoda at Rangún.

*Nang Rung*, he said, lies in the midst of an extensive and deep forest, which spreads over broken ranges of hills. The *Phrabát* stands upon a raised terrace, like those on which most of their temples are built. The pyramidal building, *Maratapa*, or *Maradop*, which is built over it, consists of hewn stone, and is judged to be sixty *wáá*, or ninety feet high.

In order to obtain a more correct idea of the superstructure, my informant, who was a tolerable draftsman, gave me a drawing of it, a copy of which is here appended;\* but the accuracy of which I cannot vouch for.

This *Phrabát* is a compound one, each impression rising above the other; so that any hieroglyphics it may contain are only visible in the uppermost one. There are four of these, corresponding to the four descents of the deity.

Dr. Leyden, without specifying the place, has remarked generally, that "it is in the country of the *Laiú* that all the celebrated founders of the religion of BUDDHA are reported to have left their most remarkable vestiges. These traces of the sacred foot are sparingly scattered over Pegu, Ava, and Arracan. But it is among the *Laiú* that they are concentrated; whither devotees repair to worship at the sacred steps of *Prú Kukuson*, *Prá Kounakon*, *Prá Putthakatsop*, and *Prá Samutacadam*."

#### FIFTH.

The fifth impression of the Divine Foot is supposed to have been left on the banks of the *Nimma thaya Nathica*, the Siamese *Yamana Nathí*, or River *Junna*. This river, in the Bali, is said to spring from the silver hill of *Hemáwa*, or the *Hímalaya*.

In the first volume of the Asiatic Researches, Mr. Wilmot has recorded an inscription copied by him from the remains of a temple, part of which runs thus: "The Divine Foot of VISHNU was set up by AMARA, the Illustrious, in this place, celebrated by the name of *Buddha Gaya*."

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\* Plate II.

At Gangautri, on the banks of the Ganges, is a wooden temple, containing a footstep of GANGA on a black stone.\* Colonel Symes has exhibited in his "*Embassy to Ava*" a drawing of a *Phrabát*, which he saw in that country near Prome: and adds, that another was to be seen on a large rock lying amidst the hills, one day's journey west of *Menibu*. The former, he observes, was explained to him as a type of the creation.

It is to be imagined that the Buddhist priests would not omit the favourable opportunities, which the great veneration paid by the people to their *Phrabáts* affords, to increase their number. Copies are kept in the temples, and attract nearly equal regard with the supposed originals. There is a very distinct one at a *Vát*, or temple, to the north of Tavoy, on the Tenasserim coast, a copy of which was made for me while there.

Those native painters, who are ambitious of distinction, sometimes present to the King of Siam a copy of a *Phrabát*. One of these was presented to me by a Siamese, being in his opinion one of the strongest evidences he could give of a desire to serve me. Being anxious to find out whether the drawing was correct, and consistent with Buddhist principles, it was afterwards shewn to several priests, who were not aware of the source whence it had been obtained: and, as the surest proof of its genuineness, they regarded it with as much respect as if it had been a real divine foot. Not, however, satisfied with this circumstance, I requested them to produce any authority in their possession, shewing that the drawing before them exhibited an object or objects which their faith enjoined them to hold in reverence. They immediately referred to the Bali works, termed by them *Lai Lák Phrabát*, and *Manowattáha Sutta*; from which have been extracted the passages explanatory of the *Prá Patáha*, or Holy Foot. The Siamese version of this first chapter or book is termed *Campché Lai Lák*, which, however, differs in a slight degree from the original; for it describes the emblems on a right and left *Phrabát*, while the Bali admits only one, at least as far as yet appears.

The list of the symbolical allusions is recited by the priests in their temples, and forms an essential portion of their ritual. It consists of fifty measured lines, of eight syllables each; and contains the names of one hundred and eight objects or things.

The Siamese, in their version, have added a few more symbols appertaining to Hindú mythology; and it concludes with the remark, that one hun-

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\* Asiatic Researches, vol. xii. p. 293.

dred and eight nations offer up fervent prayers at the holy spots where BUDDHA has left impressions of his feet.

As no explanation has, to my knowledge, ever been given of a *Phrabát*, and as the subject is curious in itself, and has reference to the prevailing religions in very remote eras, the lover of oriental antiquities will not, perhaps, be displeased at an attempt towards a farther elucidation of it. It will also enable me to epitomize and expose at once to view many appendages to the Buddhist system of religion, which, although with them apocryphal and strictly Hindú, yet coming before them wrapped in the venerable Bali, claim their peculiar respect and veneration.

The *Phrabáts* in Burman pagodas nearly agree with those in Siamese ones; but the order of the symbol rarely corresponds in any two of them. The Tavoy *Phrabát* is engraved on a large slab of stone, and being of no antiquity is very distinct. The compartments are fewer, and the subjects scantier, than in the drawing here produced.\* It need not therefore be described.

In the drawing of the figures, which appear on a slab of marble in a modern Jain temple at Sirohi (as described and illustrated by Lieut.-Col. Francklin), may be recognized several of the emblems impressed on a *Phrabát*. The following are distinctly to be traced, *viz.* the Lion, the Elephant, the Sun and Moon in their cars, drawn by oxen instead of horses, as in a *Phrabát*; the Horse, the Vase, GÁNES'Á, the Serpent, the spiral Building, and tiers of *Devatas*; the Tree, the Six Spheres, the Five Lakes, and the Altar.

*Explanation of the Symbols on a Prá Pat,ha, or Impression of the Divine Foot.*

No. 1.

*Chakkráné*, which term implies the two *Chakkras*. In the Siamese book *Lai Lák*, the worshipper is directed to lift his folded hands before his face, and audibly to recite the sacred emblems, beginning thus: "Here is the *Krong Chák*, with its sharp spikes, and gloriously resplendent."

It is further described in the *Chakkasot*. This emblem, it is well known, is familiar to the Brahmans as the discus of the gods, used by them in their wars, and by such happy mortals as by an unwearied pursuit of virtue have attained to that holy state termed in the Bali *éthi watto*.

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\* Plate III.

This discus, at the will of its possessor (for the pretended power acquired by the performance of austerities is not always employed to the best of purposes), whirls through the air to distant regions, striking kings from their thrones, and discomfiting enemies; and then returns to the hand from which it was launched.

The *Chakkra* is one of the instruments with which *Mettawént hu* tortures the damned in *Náraka*, or the Siamese *Norok*; on whose heads it twirls like a fiery whirlwind, with inconceivable velocity.

According to some authorities the Hindú *Chakkra* was a circular mass of fire, instinct with life, darting forth flames on every side;\* and thence some have inferred that the Hindús were acquainted with a species of fire, or *agni astri*, which they turned to the purposes of war. The *Chakkra* was borne by VISHNU, and was termed *Sudhárasan*;† and the *Sacti Vishnavi* bore in his hand a conch, a discus or *Chakkra*, a club, a bow, and a sword;‡ and CRISHNA, by striking with the *Chakkra* the mountain in *Saverna Bhúmé*, or the “Land of Gold,” opened a passage into the *Tamomayi Maha Bhumi*, or “Land of Darkness.”§ Sir W. Jones remarked that the Indian Pluto bears in his hands the radiated elliptical weapon, the mace for war, and the lotus; and that the *Avatars* of VISHNU are sometimes depicted accompanied by a flower and the above weapons. According to Mallet, as cited by Maurice, the Scandinavian Jove seems to have been armed with the *Chakkra* of VISHNU, and also bore in his hands the *Padma* and *Geda*.||

From Kempfer’s instructive History of Japan, it appears that the *Chakkra* is also a distinguishing emblem amongst the mountain priests of that country: and we can scarcely doubt that it was among the Druids of Britain considered as the type of eternity. Their attachment to the circle is sufficiently disclosed in the remains of their holy places and groves; and the emblem itself was found on gold coins, discovered in the year 1789 in the middle of the ridge of Carnebrehill, in Cornwall.¶

As a type of eternity, BRAHMÁ is also exhibited to us with the *Chakkra* in one hand, which, perhaps, was originally intended to typify the sun.

\* Wilkins’s Bhagavat.

† Maurice’s Indian Antiquities.

‡ Asiatic Researches, vol. viii.

§ Ibid.

|| In the *Ratana Kalapa* the *Chakkra*, there termed *Wajéra Áúdha*, is described as one of the missile weapons of India.

¶ Maurice.

In the *Milinda*, the Bali work already quoted, this *Chakkra* is described as one of the seven precious things procured from the *Maha Samudho*, or the great ocean, and is typical of universal domination.

It is stated in the eighth volume of the Asiatic Researches, that VISHNU, at the request of the *Devatas*, cut the body of SUTĪ with his *Chakkra* into fifty-one pieces, which were scattered over the earth; and that each place, where a piece was left, became one where the *Linga* was afterwards worshipped.

We do not find on the *Phrabát* any very decided *Phallic* symbol; but there are several which indirectly allude to it: the ship and mast are amongst these. Captain Sykes\* informs us, "that the Buddhist temples examined by him contain enormous hemispherical emblems, which may be compared with the *Ling*." The small conical pyramids of earth which the Siamese erect in the fifth month of their year, distinctly refer to the *Phallic* worship. Mr. Colebrooke observes, that the worship of the *Linga* and VISHNU originated at a period when the Buddhist religion was flourishing, and thence may be inferred the little respect the Buddhists pay to that deity.

## No. 2.

*Unahit Sangcha*. The Siamese call this the *Mongkut*, or tiara of BUDDHA, or *Phrá Phút*. It is peaked, or pyramidal; being, no doubt, emblematical of the solar ray.

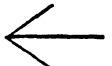



We learn from Mr. Maurice that the same shape was retained in the Persian tiara, and the *Phrygian* bonnet of MITHRA: and he also asserts, that a similar one was worn by the Druids "of the sect of the elder BUDH, ODEN, or WODEN."

The Siamese priests go close shaved, and wear no covering on the head. The *Mongkut* is worn by their actors in theatrical exhibitions, when it is their province to display in mimicry the action of heroes and demi-gods.


## No. 3.

*Bát keo ínt,hanán*, or the vase, or jar, used by Siamese priests to hold the provisions which they collect in their daily rounds. I believe the *Kéo ínt,hanán* is the amethyst.

\* Bombay Literary Transactions, vol. iii. p. 310.

A jar is the characteristic mark of MÁLI, the nineteenth *Jaina* god, or deified saint; as cited from native authorities by Mr. Colebrooke, in his learned observations on the *Jainas*. The *Sacti* followers, according to Mr. Patterson,\* designate the jar *Cumbh*, *G'hata*, (which, in the Hindu zodiac, is the name of the sign Aquarius), by this mark, ; the *Vaishnavas* by this, ; and the *Saivas* by this, : the female principles, or *Sacti*, by this 

The Siamese Aquarius is *Rahu*, and his sign is a double triangle. This last mark is called *Tá liu p'het* by the Siamese, and occurs frequently on their standards.

The vase is an emblem of the five elements. The priests of Egypt carried the sacred vase in their processions; and it was carried with great pomp at the consecration of a Buddhist temple, in which instance it contained the venom of snakes, to be used as a charm against the malignant spirits which were supposed ready to destroy the newly-erected edifice. The vase appears on a sculptured slate in the wall of a modern temple at Sirohee. (*Vide* Plate in Lieut.-Colonel Francklin's account of the Jeynes and Buddhists.) The triangle is symbolical of VISHNU and PRITHVI, and of the *Parcæ*, or Energies, three in one; *Tricala*, *Devi*, *Eumara* (Vesta, Minerva, and Morta). They sit in a triangle, on *Tricúta*, in the infernal regions, according to THESPESIUS;† and the double triangle  represents their powers combined. Perhaps this vase represents that which was used to contain the goddess LACSHMI when brought down from heaven by powerful spells.

#### No. 4.

*Bunnang*; or, according to the Siamese, *K'hont'ho*. It represents a water jar, which BUDDHA is supposed to have had when he was *P'hira Sid'hatta*, before attaining to *Niván*.

Perhaps either this, or the foregoing emblem, refers to the hallowed vase from which (according to Maurice) NOAH poured out libations of generous wine; or to the vase of HERCULES, by some supposed to allude to the compass: because HERCULES is imagined to have travelled towards every

\* Asiatic Researches, vol. viii. p. 77.

† Ibid. vol. xi. p. 113.

point of it. By others it is thought to point out the golden ship. The sacred vase was, as before noticed, carried in Egyptian processions. It was in form of a pap-boat, and contained the milk of the *Dea Multimamma*.

No. 5.

*Talapat nang*. The Siamese *Tarapát bai tan*, or *Talapat*. This is the fan which Siamese priests carry about instead of an umbrella, to protect them from the sun, and drive off insects. From the Siamese name implying that it is made of the leaf of the *Tala* palm, or *Tanot*, has arisen the absurd appellation of *Talapoins*, bestowed on the Buddhist priests of Siam by Europeans.

No. 6.

*Passato*. In Siamese *Prasát*. The ritual or formula before referred to reads thus : " Here is the palace in form of a square, with every exquisite embellishment, and surmounted by spiral roofs."

The Siamese say it ought to have seven stories ; perhaps the drawing is incorrect in this instance.

The king of Siam affects the number of seven stories in the construction of his palace ; but these are not directly above each other ; they rather recede from each other, arising as they retreat ; and the roof of each projects over the one immediately preceding it. Thus writes La Loubère : " They all join to one another, and the whole is from end to end on a line ; a lower roof seems to come out from a higher roof, and the highest to bear on the lowest, like the front bow of one saddle resting upon the hinder bow of another." The entrances to the *Dágún* pagoda, at Rangoon, are good examples of this.

The *Passato* seems to allude to the palace of INDRA.

No. 7.

The *Taubai lakchai* of the Siamese, or the royal standard, is another emblem on the *Phrabát* ; and is typical of the seven stages, by some Buddhist sects ascribed to Mount *Meru*.

No. 8.

*Tré* and *Sang*. These are trumpets, by which kings of old were wont to be announced ; and which practice still obtains in India, China, and other Asiatic states. INDRA descends occasionally, according to Indian lore, attended by millions of *Devas* blowing trumpets.



## No. 9.

*Pí thákang.* The Siamese term is *Tiung t,háng*, or the golden bed. Every thing holy or magnificent is with them, as with the Burmese, “golden.”

## No. 10.

*Banlungko.* The Siamese *T,hen ban lang*; which they say was the stone-couch or seat of BUDDHA. I apprehend that it is intended to exhibit the stone altar which is sacred to BUDDHA throughout India. It is found in the areas of Siamese temples; and on it are now offered up flowers and fruits, instead of the bloody victims with whose gore it was stained in former ages. It is a permanent memorial of the beneficent purpose for which BUDDHA is supposed to have vested himself in an earthly shape: and if he had done nothing more than overturn the altars of a gloomy and sanguinary priesthood, he would have been, by that act alone, entitled to be embalmed in the grateful recollection of an improved posterity. But the altar is a symbol of the highest antiquity: and the *Ara* of the west may have derived its origin from some scanty tradition of the great patriarchal sacrifice, so miraculously arrested by the Divine arm.

The symbol of Mercury, according to Maurice, is composed of three stones, placed thus



, corresponding in some measure with the *Cromlech* of Europe, as described by various writers. Those who have travelled in India must have observed three stones thus disposed in many places, particularly along the highways. The next stage shows four supporters to four stone beams.

Stone altars were frequent in England in former times; and on them the Druids performed their abominable sacrifices.

The rock of the Sun exists in Ireland; and rocks of a peculiar shape have been venerated all over the world.

In the heaven of INDRA, according to the *Bali Milinda*, there is the stone altar, which is placed below the tree called *Parikachuta*.

The Chinese have also their altars: and, in fact, they must have been necessary appendages to the pomp of all oblationary religions. Altars were originally placed on high hills, that they might be nearer to the deity. NOAH built an altar; and after him ABRAHAM, when called to prove his faith by the sacrifice of his son.

No. 11.

*Dhá Chang.* The Siamese *Tjong Chai*, or flag.

No. 12.

*Pato.* In Siamese, *Tjong Thadat*, the paper ensign.

No. 13.

*Khán hán ola.* The royal palankeen, or covered litter.

No. 14.

In Siamese, *That t'hang*, or *Chat thong*, a sort of salver.

No. 15.

*Wúchani.* In Siamese, *P'hatchani*, a large fan, which kings only are privileged to have near them.

No. 16.

*Síneru*, or *Meru*.\* The *Meru Rāt* and *Khaú pramen* of the Siamese. That the Sanscrit scholar may have an opportunity of comparing the Bali accounts of this celebrated mountain with those given by the Hindus, I shall here endeavour to describe it from them as summarily as the subject will admit.

The Siamese say that *Meru* rests on three groups of hills, disposed like the supporters of an earthen fire-place.†

The Burmese, agreeably to Sangermano's account, cited by Dr. Buchanan, say that *Mienmo* or *Meru* rests on four feet of carbuncle. Wilford informs us that the followers of BUDDHA, in Thibet, place the Garden of Eden at the foot of *Meru*, and toward the south-west, at the source of the Ganges. *Meru* was also the seat of the rulers of the earth.

The earth, according to the Bali, from which the Siamese notions of it are taken, rests on water, the water on air; and beneath is a vacuum. And

\* *Meru* was the seat of the ruler of the world (Asiatic Researches, Vol. v.); consequently INDRA was king of some powerful empire. It is also supposed to have been a mountain near the city of *Naishada*, or *Nysa*, or *Dionessopolis* (Ibid.); and again, *Meru* is supposed to have stood in latitude 45°, in Tartary. (Vide ibid.)

† In the third volume of the *Milinda Raja*, already quoted, it is stated that the earth is suspended like water in the inside of an exhausted receiver, *dhamma karka*.

the *Meru* of orthodox Hindus, with its three peaks and its seven steps, seems to compose the whole world. The supporters of the *Meru* of the Siamese may be the *Tricúta* of the Hindus. Maurice supposed that the seven ranges of hills were the seven purifying spheres, the sidereal ladder, and the seven gates of scripture.

The Hindu *Meru* is conical; that of the Siamese, as well as that of the Buddhists in general, is of a shape more or less square, compared by Wilford to the Tower of Babel. This was of a square form, and had seven stages like *Meru*, according to the Asiatic Researches.\* It is the type of the *Linga*, the Earth, the *Yoni*, and the *Lotos*.† The Buddhists of India make *Meru* to have eight steps; and while the Siamese place *Jambu Dwipa*, or the habitable part of the world, outside of *Meru*, the Indian Buddhists place it inside. The Siamese consider it as the world we inhabit.

*Jambu* signifies India also; and is stated by the authority, above quoted, to be the *Sabha* of the *Puranas*, or the place where the principal *Dévas* are supposed to reside.

According to the *Miinda*, the Bali compendium of Buddhist learning, the world, in the centre of which is *Meru*, is in length and breadth, each, 1,203,450 *yojana*; and its circumference is thrice that number.

There is here an approach to the relative proportion betwixt the diameter and circumference. It is evident from the work in question, that the earth was considered a round body. But a Buddhist priest of Ceylon, whom I tried to convince of this fact, strenuously opposed it; although, otherwise learned in his own peculiar system.‡

\* Vol. viii. p. 260.

† Asiatic Researches, vol. viii. p. 260.

‡ The earth is stated to be, in thickness	..	..	240,000	yojana.
The water under it	..	..	480,000	ditto.
The air below that	..	..	960,000	ditto.
<i>Sumeru</i> or <i>Meru</i> is, in height	..	..	84,000	ditto.
1st. <i>Yokhunnthara</i> , the first hill, is in height	..	..	42,000	ditto.
2d. <i>Isint'hara</i> , the second ditto, ditto	..	..	21,000	ditto.
3d. <i>Karawéka</i>	..	ditto	10,500	ditto.
4th. The hill <i>Sudhatsana</i>	..	ditto	5,250	ditto.
5th. Ditto <i>Niméthara</i>	..	ditto	2,625	ditto.
6th. Ditto <i>Wimantaka</i>	..	ditto	1,312	ditto.
7th. Ditto <i>Atsakána</i>	..	ditto	656	ditto.

The ranges of *Meru* have been supposed to represent parallels of latitude; and hence the *Jainas* make the outermost largest.

No. 17.

In the drawing of the *Phrabát* will be found the *Sattja Maha Khangka*, the seven great rivers, the Siamese *Ménam Yai Chet*, which lie betwixt the seven ranges of hills above described. These rivers correspond in width to that of each range nearest to them on the *Meru* side. Sangermano's account is incorrect, in making the first range 84,000 *yojana* high. This number belongs to the great central mountain.

Around this fabled mountain, and in the direction of the four cardinal points, are the four *Dwipas*, to be noticed hereafter. Above are the abodes of the blessed, crowned by the indefinable mansions of the *Loka*: around the upper part of *Meru*, the sun, moon, and planets perform their revolutions. INDRA occupies the summit, with his bright palaces and city, and host of *Dévas*. Below the foundation of *Méru*, and underneath the waters, is the kingdom of the mighty NAGA, or king of snakes, on whose right hand sits K<sub>H</sub>ANGK<sub>H</sub>A NÁRÍ, the goddess of waters; and on his left, BHUMMÉ NÁRÍ, the goddess of earth: lastly, beneath all, is *Naraka*, or hell.

With all these we must proceed in their order.

No. 18.

First, *Cha Kama Wachara*. The first six mansions, including the habitations of mortals. Leaving the latter for the present, we proceed to the description of the twenty-two superior mansions, with their inhabitants.

First, *Chatu Máha Rachéka*. To each of the descriptions in the Bali of these heavens is added the following sentence, intended to be used as a sort of chorus: "*Tjéwa sattja manutsa wesong. Tjewanang sattjang sutlana.*"

In this heaven the spirits or *dewatas* live or remain 500 years. They visit their consorts 9,000,000 times, obeying the same laws of generation as mankind.\*

The Siamese, as well as the Burmese,† suppose that the sun, moon, and stars revolve round *Meru* in circles, the planes of which are parallel to the earth, or form angles with it. The stars, they imagine, to be constant in their motions, while the sun and moon have a declination; that the sun goes from north to south, and in the contrary direction back, from south to

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\* But (as Dr. Buchanan has observed, citing Sangermano's translation respecting the Burman *Zadumaharít*), with this exception, that *in coitu non semen, sed solum ara vel ventum emittunt*.

† Vide Sangermano's account given by Dr. Buchanan. Asiatic Researches, vol. vi.

north, always touching the twelve constellations, returning in one year to the place whence he set out. The moon, the Burmese say, performs her revolution in one month.

The Siamese assign the following proportions to the sun, moon, and planets, *viz.* the sun, fifty *yojana* in diameter; the moon, forty-nine; Mars, fifteen; Mercury, thirteen; Jupiter, thirty-seven; Venus, nineteen; and Saturn, thirteen.

Secondly, The heaven of INDRA, *Tawatíngsa*; where the *Devatas* live to the age of 1,000 years, and they perform conjugal rites 346,000,000 of times. They follow mankind in their mode of generation.

The following account of INDRA's heaven has been extracted from the *Milinda*:

“ From the habitations of men to this heaven is 680,000 *yojanas*.

“ His city, gloriously bright, is inclosed by a wall 10,000 *yojanas* in circuit. It has 1,000 gates. Within is his palace, magnificently studded with seven kinds of precious stones. The height of this palace is 1,000 *yojanas*. There is a splendid hall or building within the walls, where the happy inhabitants chaunt melodious hymns. It is 300 *yojanas* on every side.

“ The mighty wide-spreading *Parékachata*, or ‘tree of Indra,’ is situated in the northern quarter of these regions. Its stem is fifteen *yojanas* in circumference; its height, from the root to the branch, fifty *yojanas*. The length of the branches 100. The height from the lowest to the highest branch 100 *yojanas*; the circuit of the branches and foliage 3,000 *yojanas*.

“ The seat of INDRA is placed below this umbrageous tree. It is sixty *yojanas* in length; in breadth fifty, and in thickness fifteen. He has also at his command a flaming car, which is 150 *yojanas* in length. The body, or seat, is one *yojana* high, and the canopy over that three *yojanas*. The streamer, at the extremity of the pole, is 250 *yojanas* long.”

The animals which draw this chariot are not specified, as far as I have been able to learn; but Sangermano's account makes it to be dragged by 2,000 horses.

The elephant of INDRA, *Erawauno*, is in height 150 *yojanas*; but the Burmese and Siamese differ somewhat in their account of this elephant.

INDRA, like all the other deities, had a human origin. In the same Bali work his titles are thus enumerated:

1st. *Maghawa*, which appertained to him while yet a holy personage on the earth.

2d. *Búrient/hat/ho*, when he was in the full exercise of the virtues of charity and benevolence.

3d. *Sak/ko*, which relates to his tender and benign disposition.

4th. *P/halawo*, when he built houses for the poor, and was otherwise munificent.

5th. *Sahatsa netto*, when he had acquired a perfect knowledge of 1,000 Bali works. In the original this properly signifies the sacred language.

6th. *Súchampaté*, when he was married to SUCHÉDA NÁRÍ.

7th. *T/hewána mint/ho*, when, having finished his active and virtuous period on earth, he ascended to *Tawatingsanang*, and became the ruler of all the *Devatas* of that bright abode.

In the *Ratana Kalapa* his age is given at one *Kalpa* and a half. He wears a *Nila Maní*, or jewel, in his crown : and is armed with the *Wajira Aṇḍha*, or “Diamond *Chakkra*.” In his domain is a temple called *Upachara*, the dimensions of which are as follow, viz.

1. The <i>Chaitya</i>	...	...	...	8 cubits high.
2. <i>Maha Bodí</i>	...	...	...	6 ditto.
3. <i>Patimar d/hatu</i>	...	...	...	12 ditto.
4. <i>Sema Sang/hang</i>	...	...	...	4 ditto.
5. <i>Uposat/ha</i>	...	...	...	11 ditto.
6. <i>Chaitya Budd/ha d/hátu</i> , or relic repository	...	...	...	16 ditto.

It does not appear that he was translated alive to heaven ; but from another part of the *Milinda* I extract the following notice of four persons who were translated to heaven, without tasting death :

1st. *Tuttila K/hánt/happo*.

2d. *Sat/hénna Raja*.

3d. *Nemí Raja*, who is one of the princes in the genealogy of the ten minor incarnations of the fourth BUDDHA.

4th. *Mant/hatu Raja*.

We find, in the Asiatic Researches, that the Hindus affirm that seven persons were thus translated to heaven. CORNELIUS, a Lipede, places ENOCH in the *Súrga B/humal*, along with nine other persons who were translated alive. The LUBDHACA of the Brahmans was transferred to the starry sphere, and became regent of Sirius ; and DRUVA was also taken up to the skies, where he shines in the polar star.

INDRA or ENTRA, as the Siamese write the word, had four consorts while on earth :

1st. SUCHÉDA, whose delight consisted in encouraging horticulture.

2d. SANANTHA, who was famed for the wells and reservoirs dug by her orders.

3d. SUTHAMMA, whose pleasure consisted in building caravansaries and other houses for the reception of pilgrims and travellers.

4th. SUCHADA, whose piety and virtue gained her immortal honour.

In the *Ratana Kalapa*, a Ceylonese Bali work, the following are given as the names of INDRA's consorts, a goodly haram ; but a translation of which names would, probably, throw light upon the origin, or true meaning of the legend.

1. JOTÍMAKA.	14. PURÍSORAWÍ.	27. SUDHAMA.
2. SITAKAWÍ.	15. SUNDARE.	28. SUBHAJA.
3. SERASA.	16. SUDASÍ.	29. SOMEYAWATÍ.
4. WÍSOGAMO.	17. WÍMALA.	30. UPPALAWANA.
5. SITASÍ.	18. TUBAGATA.	31. GADACHITRA.
6. BHUMMARÍ.	19. JOTÍA KAMA.	32. KAPINA.
7. SURAJA.	20. PANYAWATÍ.	33. URABALÍ.
8. GAUDHAVI.	21. CHANDÍNA.	34. SUMALÍ.
9. KÍNNARAPAKHÍNDÍ.	22. ANOJA.	35. RAJATÍ; together
10. TUMAKHÍ.	23. SUMANA.	with 250,000,000
11. KANAKAWATÍ.	24. SUNANDA.	wives of lesser
12. SASÍ.	25. SUJATA.	note.
13. TIBA.	26. SUCHÍTA.	

Thirdly, *Yama*,\* in which the inhabitants live 2,000 years. These do not perform conjugal rites, but simply embrace their wives 144,000,000 times.

Fourthly, *Tusita*. Its inhabitants live 4,000 years. They too do not perform conjugal rites ; but only take their wives by the hand 576,000,000 times.

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\* *Yama* is also a name of the chief ruler in *Naraka*, or hell ; but BUDDHA, according to the *Ratana Kalapa*, said that " there is no such personage, but that the wicked see him only in their minds."

Fifthly, *Némanaraté*. Its inhabitants live 8,000 years. The husband converses only with his wife 2,304,000,000 times, by which means the race is perpetuated.

Sixthly, *Parané Méttá Sawaté*. The inhabitants here live 16,000 years. They approach their wives 920,000,000 times, and the interchange of glances is sufficient for the perpetuation of the species.\*

SOLASA MAHA P,HRÁMA, or the remaining Sixteen Heavens.

Seventh, *Paranamétta wasa wat,teeno*.

Eighth, *B,hráma parí sach,ha*.

Ninth, *B,hráma Parohíta*.

Tenth, *Maha B,hráma*.

Eleventh, *Parítáb,ha*.

Twelfth, *Appamanab,ha*.

Thirteenth, *Ab,hasára*.

Fourteenth, *Paríta Sub,ha*.

Fifteenth, *Appamana Sub,ha*.

Sixteenth, *Sub,ha Kínhaka*.

Seventeenth, *Wehap,hala*.

Eighteenth, *Awí,ha*.

Nineteenth, *Attapa*.

Twentieth, *Sut,hasa*.

Twenty-first, *Sut,hassé*.

Twenty-second, *Akanít,haka*.

In this twenty-second and superior heaven is the *Trai Lók* of the Siamese, and the *Saha Lacás* of the Hindus. The elliptical figure, here representing these regions, may remind us of the imagined spherical shape of Jupiter (from which issued a serpent), in the western mythology, and of the Divine Nature, which is without beginning or end: or it may recall to mind the Egyptian *Cnuphis*, whose temple was of an oval shape like that of JAGGER-NATH. Or it may have reference to the famous *mundane egg*, or to the anciently-worshipped, or venerated serpent's egg,† the *ovum anguinum*.

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\* All these gradations seem only intended to shadow out the abstraction from earthly affections and passions, supposed to accompany the gradual rise of the beings alluded to on the ladder to perfect virtue.

† *Vide* Maurice for these remarks.



Next follows an account of the modes in which the world is destroyed after stated periods or *Kalpas*.

1st. The destruction happens by means of fire. The five first mansions, *i. e.* from *Bhūmanang* up to *Némanáraté*, inclusive, are consumed, with all therein.

2d. The next eight mansions, superior to these, are destroyed by a deluge of water.

3d. Furious winds arise and sweep away the nine remaining mansions.\*

#### No. 19.

*Chatur T'hípa.* The four great *Dwípas*, or divisions of the world, here figured by the heads supposed respectively to resemble those of the inhabitants of the *Dwípas*. These are surrounded by the *Maha Samudho*, or great sea.

1st. *Champ'hu Thípa.* The Hindu *Jambu Dwípa*. Its diameter is 10,000 *yojanas*. It is of a shape resembling the body of a carriage; and its inhabitants retain, in the conformation of their countenances and heads, the same shape. The diameter here is the length of the *Dwípa*; its breadth is 7,000 *yojanas*.

The surface of this region was once overwhelmed with water to the depth of 4,000 *yojanas*. Here we have an acknowledgment of a partial inundation on this earth, and in the region of India; and which might have been owing to some of the great lakes, which we have every reason to believe abounded betwixt India, Tibet, and Tartary, having burst their barriers and deluged the plains. The Siamese are ignorant of NOAH's deluge.

When mankind fell not below four cubits in stature, they lived in *Champ'hu T'hípe*, and their lives extended to 100 years. They subsisted by the sweat of their brows.

In the midst of this region, the *Milinda* informs us, stands a *Pipala* tree, the dimensions of which are as follow: The girth of the trunk is 15 *yojanas*; the height to the first branch, 50; the length of the branches, 100;

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\* In Dr. Buchanan's account of the Burman religion, we find that Sangermano describes the world as being, out of sixty-four times, destroyed fifty-six times by fire, seven times by water, and once by wind; and Lieut.-Colonel Francklin states, that the Indian Buddhists are taught that there are four superior heavens, which are not destroyed at all, at the end of a *Kalpa*, or given period of time.

from the lowest to the highest branch, 100 ; and the circuit of the branches and foliage, 3,000 *yojanas*.

2. *Ammarakkoyané*. This *Dwípa* is of a circular shape, being 9,000 *yojanas* in diameter. Its inhabitants have faces resembling the full moon.

When this became the habitation of mankind, their stature reached to the great medium of twenty-four cubits, while their lives extended to 600 years. These happy mortals were not forced to till a grudging soil for food, or interest themselves in other occupations ; whatever they desired was that instant presented by invisible agency to their hands.

It contained a tree of similar proportions with that in *Champhu T'hípe*.

3. *Utaraka'ro*. This northern island is a square of 8,000 *yojanas* every way ; and the features of its inhabitants partake of the same shape.

It contains a tree termed *Kappa Phrék* (the *Thai Kappaphræk*), of similar dimensions to that before described. On it grows, or is hung up, all that is capable of satiating the most voluptuous appetite, or serving every conveniency of man.\*

When mankind came to live in this *Dwípa*, their stature exceeded not twenty cubits, nor their lives 500 years ; and they lived on what was produced by the tree alluded to.

4. *Bupphawít'he*. This quarter is 7,000 *yojanas* broad, and is in form of a crescent, or like the moon when seven days old. The inhabitants have crescent-like faces. In the centre of this quarter is another tree, like those already described. Formerly the inhabitants here lived 400 years, and their stature fell to sixteen cubits. They subsisted on the *Akás*, or ether.

*Lanca Dwíp* is not here alluded to. In the Bali *Milinda Raja*, it is stated that in KAKUSUNDHAS' time (the first of the five BUDDHAS), *Lanca Dwíp* was called *Uja Dwíp*. In KONAGAMANA'S (the second BUDDHA'S) time, it was termed *Wára Dwíp*. In the third BUDDHA, KASSIYAPA'S time, this country was called *Wisalapurí*.

5. The *Eko Rukk'ho*. This tree is placed in the centre of the world. It is, perhaps, the *Kalbirj* of India. It is replete with exquisite fragrance to ravish the senses ; and when stirred by the Zephyr's breath, such har-

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\* It may be here remarked, that Ireland had its *Calpa Vricsha*, or tree of knowledge and plenty. (a) It is the *Padeza Bayn* of the Burmans, mentioned by Dr. Buchanan.

monious sounds are produced, that the gods themselves stoop to listen, forgetting even the delights of *Sawán* (heaven).

The girth of the trunk is fifteen *yojanas*; and the height to the first branch is fifty *yojanas*. It has four branches, directed to the four cardinal points, each being fifty *yojanas* long.

When the fruit depending from the northern branch ripens, it falls into the Northern Ocean, and becomes food for fishes.

When the fruit of the southern branch ripens, and falls to the ground in the regions of *Hemapanta* (Himalaya), it is turned into silver.

The hill *Hemapanta* is, in height, 500 *yojanas*; in breadth, 1,000; and in length the same.

When the fruit of the western branch drops off, it becomes gold.

The fruit of the eastern branch is, on falling, changed into diamonds and other gems.

“The mighty *Meru* rests on a foundation 84,000 *yojanas* below the surface of the waters of the great ocean. These waters rest on air.”

From *Meru*, which seems to represent the pole of the earth, to the great *Dwípas*, in the four quarters of the world, the distance is respectively 10,000 *yojanas*; and from these respectively to the lesser surrounding *Dwípas*, 2,000 *yojanas*.

The earth, in another part of the *Milinda*, is thus noticed; and the notice does not much differ from Sangermano's account of the Burman *Cosmographia* :

“Its diameter      ...      ...      900,000 *yojanas*.

“Its thickness      ...      ...      240,000 ditto.

“One half of this is *Síla*, or rock, and  
the rest *patḥawí*, or earth and water.

“The water, in depth, is      ...      480,000 ditto.

“The air      ... ditto      ...      960,000 ditto.

“Beneath, all is a vacuum.”

The Burmans say the earth is 1,203,400 *yojanas* in diameter; and its circumference, which is bounded by high mountains, thrice its diameter.

#### No. 20.

*Maha Samutḥo*. The great sea already described. *Pḥrá Samut* is the Siamese god of the ocean. *Borun* is his Hindu title.

No. 21.

*Tḥawáwí Sahatsa Pariwára.* These represent the 2,000 lesser *Dwípas*, or islands surrounding the four great *Dwípas*, and are in the proportion of 500 to each of the latter.

No. 22.

*Yukḥalang.* The Siamese *Plá Tapḥe-un tḥáng tḥang Kḥo*, or the huge golden fishes which lurk in the ocean betwixt *Meru* and the *Dwípas*, causing whirlpools to boil. Perhaps these allude to the Sanscrit *Sisumára*.

Below *Meru* is the country of the ASSURS, who, according to the Burmans, were cast out of Paradise, or *Tawatíngsa*, by GODAMA. This the Siamese do not assert: they are, however, spirits who rebelled against the gods, and were cast down from heaven. Their country is divided into four quarters, each under the sway of its own prince or king.

The diameter of the whole is 10,000 *yojanas*.

The king of the eastern quarter is called WEPACHUTU ASSURA. PḤALUKA ASSURA reigns in the west; RAHU ASSURUNTHA in the north; and AMPHARA ASSURA in the south.

In this country of the Assurs there is also a mighty tree.

The virtuous, according to their degrees of merit, will take precedence in the heavens of the *Pḥramma*.

The age of the *Pḥramma Paré Sachḥa* is one-third of an *Asangkḥaiya Kalpa*.

The *Maha Pḥramma* live a complete *Kalpa*.

The *Pḥramma Parohata* live half of a perfect *Kalpa*.

There are three *Tatíyajḥana*:

1st. *Parétabḥa*, who live two *Kalpas* in this heaven.

2d. *Appamanabḥa*, who exist for four *Kalpas* in this state.

3d. *Abḥassara*, who live eight *Kalpas* in this state.

TATÉYAJHANA.

The *Parétas-achḥa*. The Brahmans here live sixteen *Kalpas*.

The *Appamanasubḥa*. The Brahmans live in this stage thirty-two *Kalpas*.

The *Subḥa Kénhaka*, where they exist for the immense period of sixty-four *Kalpas*.

There are *Chattu* (or six) *Thachana*.

The Brahmans of *Wehapphala* live 500 *Maha* (or great) *Kālpas*.

Those of <i>Awicha</i>	...	...	1,000	...	ditto.
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Those termed <i>Attapa</i>	...	...	2,000	...	ditto.
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They of <i>Sathatsa</i>	...	...	4,000	...	ditto.
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Of <i>Sathatsi</i>	...	...	8,000	...	ditto.
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Of <i>Akanétja</i>	...	...	16,000	...	ditto.
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Here, as in almost every other case, we find the same dull attention to preserve a certain gradation in the numbers.

#### INFERNAL REGIONS.

It only remains to describe the infernal regions of Siamese mythology, as derived by them from the Bali; and hence we may judge of the checks which the religion of Siam would give to the passions of the multitude, if perfectly operative: it certainly works greatly on their fears. For this purpose I have extracted the following descriptions from the *Milinda*: 1st, Of the *Maha Naraka-atha*, or eight great hells, and the punishments of the wicked in them.

Murderers go into the hell *Sanchiwa*. Five hundred years of mankind are equal to a day and night in the mansion or heaven *Chattu Maha Rachéka*, which lies in the latitude of the constellation of the Alligator; and five hundred years of this heaven are equivalent to a day and night of this hell. When the suffering spirits have endured the torments of this immense period, they return to the earth, and animate the bodies of vile reptiles, or ferocious animals.

Thieves are precipitated into the hell *Kalasutte*. One thousand years of man are equal to one day and night in *Tawatingsa Sáwan* (the heaven of INDRA); and one thousand years in this last form a day and night in the hell *Kalasutte*. When the guilty have been punished for this period, they return to the earth, and animate the bodies of miserable wretches and loathsome animals.

Adulterers pass into the hell called *Sanghatta*, where they remain for two thousand ages. Two thousand earthly years are equal to a day and night in the heaven *Yama*; and two thousand years in *Yama* are equivalent to a day and night in *Sanghatta Naraka*.

Adulterers again ascend to the earth, and animate the bodies of women, to all appearance, but deprived in reality of the sexual distinction.

Liars fall into the hell called *Rorúwa Naraka*, and there are tormented for four thousand *yogas*. Four thousand years of man form a day and night in *Dutsida Savan*; and four thousand years in this last are equivalent to a day and night of *Rorúwa Naraka*.

The guilty soul, when it again visits the earth, becomes a devil, or animal of hideous aspect.

Drunkards and sots are precipitated into the *Maha Rorúwa*, or the great hell.

Eight thousand earthly years equal one day and night in the heaven *Nímanaratté*; while eight thousand of its years are the measure of a day and night in *Maha Rorúwa*.

*Khama*. Here the guilty remain for sixteen hundred of its years.

*Maha* (or great) *Khama*, where the wicked dwell one half of a *Kalpa*.

*Maha Awéché*, where the guilty dwell for the period of one *Kalpa*.

The punishments in all of these hells are proportioned to the crimes of the sinners. There is the *Loha Kúmbhé*, or the *iron cauldron hell*, in which the sinner is boiled. The *Samphalé*, where there are high trees, on which grow long spikes, and upon which sinners are transfixed; while huge birds gnaw their flesh and tear them with their talons. The *Asítot,haka* and *Asínak,ha*, where are great lakes and reservoirs of freezing water, and fields of inextinguishable fire; and where the guilty are punished by being suddenly transported from one of these to the other.

*Tamp,ho t,haka*, where there are iron pots with liquid fire; and *Pitsaka Baphata*, where immense grinding stones and hills roll over and crush the wicked.

*Asiad,ha Naga*, the hell of snakes; *Sunak,ha*, that of dogs.

*Yantapatsana*, where the damned soul is hurled down from awful heights, and dashed on rocks.

*Kusa*, where there is fire, from which no flame proceeds.

*Ayotuwa*. Balls and bars of red-hot iron are here prepared for the guilty to grasp in their hands, and bear on their shoulders.

Each of the eight great hells is surrounded by sixteen lesser ones; and each of these again by forty still smaller ones: making fifty-seven in all for one group. Each group is inclosed by a massive iron wall, nine *yojanas* thick. In this are four gates, one at each face of the square. The whole of the hells, composing one *Maha Naraka*, amount to four hundred and fifty-six. The rulers in hell are in number sixty-four, and they sit in judg-

ment at the *gates*; that is, thirty-two remain on the judgment-seats for six infernal months, when they are relieved by thirty-two others.

From the corners of the iron square extend four lines of hells, joining with the great one. They are,

1st. *Wetaráné Naraka*. In this hell are famous *Lotos* flowers, which swim on the surface of the cold lakes. They are furnished either with sharp spikes to catch the falling sinner, or with downy cups to receive the souls of those who, although sinners, have yet committed more good than bad actions, and are entitled to pardon.

2d. *Asépata Wanaraka*.

3d. *Kokkula*.

4th. *Ut̐ha Naraka*.

In certain spaces betwixt these hells lie iron mountains, dazzling and resplendent, but not hot: they are termed *Katiéka banphot*. Above the infernal regions is the abode of evil spirits, who often ascend amidst the mountains of *Hémawa*.\* This passage points out the site of *Meru*.

In the *Milinda* is given a list of six persons who, on account of their great impiety, were precipitated through the yawning earth into hell:

1st. CHÉNCHA MANA WÍKA; who is described by the Siamese as a princess.

2d. SAPPA P<sub>H</sub>UTD<sub>HA</sub>; who was, the Siamese say, king P<sub>H</sub>IMMASAN.

3d. T<sub>H</sub>EWAD<sub>H</sub>ATTA, or DEVADATTHA, brother-in-law of P<sub>H</sub>RA<sub>S</sub>ÍD<sub>H</sub>ATTA, king of *Kapilawatt̐hu*, who afterwards became SOMONOK<sub>H</sub>ODOM.

4th. NANT<sub>H</sub>AMA NAP<sub>H</sub>HA. The Siamese NONT<sub>H</sub>A-MANOP.

5th. NANT<sub>H</sub>A YAK<sub>K</sub>HA. The Siamese NANT<sub>H</sub>A YÁK.

6th. U<sub>T</sub>HAKAMAYA CHARA.

This account is followed by that of six other just persons, *viz.* MALAKARO, EKASATAKO, MALÉKA, MATA K<sub>H</sub>OPALA-MANAPP<sub>H</sub>HA, SUPÉYA-UPALÍKA, BUNAKA T<sub>H</sub>ASO. Then follows the *Maramanímitta*, describing what happens

\* This might lead us to suppose that there were two hells, or *Maha Naraka*, below each *Dwípa*. Sangermano's description of the Burman religion, quoted by Dr. Buchanan, very closely agrees with this: and I think they have derived their knowledge from the same source originally, but somewhat more corrupted in its passage to them than towards the Siamese. He has also, no doubt, made his extracts from Burman versions of the sacred text, or his proper names would have retained an orthography more consistent with the Sanscrit. I have not room here to quote any of his translations on this subject. The Burmans and Siamese agree in thinking that "*Sin: by its own weight sinks the offender to hell.*"

at the last stage of existence. Visions then rise up before the soul, and former good and bad actions pass in review before it. Dying expressions are then uttered, from which the future abode of the soul can be known : such as whether it is to inhabit an earthly frame, the body of an animal, or to walk a demon or unclean spirit ; or, on the other hand, to soar as a *Devata* into the fields of bliss.

The next head in the *Milinda* is, that on the *Pretta*, or spirits.

A band of these dwell on the outskirts of the country of *Racha Kjhala* (*Raja Sahu*) ; and another live in the wide ocean. One half of each of their bodies is under water, their feet touching the bottom ; while the other half is erect above the waves, like the god of the Goths, when fishing up the serpent.

The third kind abide in a submarine palace, called *Wimané Kapret*.

The fourth sort inhabit an island.

The fifth description are *Devatas*, or happy spirits, while the moon is on the increase ; and evil spirits, when she is on the wane.

The sixth sort are devils during the increase, and *Devatas* during the wane.

The seventh sort are happy during the day, and miserable during the night.

*Arupa*. These reside in the uppermost heavens. They are immaterial, or rather they are oval masses of the most dazzling light.\* The first of these are the *Akása nancha Yatana*, who enjoy supreme bliss for the space of 20,000 *Maha Kalpas*. The second, or *Winya Nancha Yatana*, live 40,000 *Maha Kalpas*.

The third, *Akúni Chanya Yatana*, live 80,000 *Maha Kalpas* ; and the fourth, *Neiva Sanya Nasanya Yatana*, live 84,000.

The Siamese, like the Burmans, have thus three kinds of beings : the material and generating ; the material, who do not procreate by the usual laws ; and the immaterial, who do not generate at all.

In the *Milinda* it is related that, in certain instances, races of men and animals were perpetuated without the sexual intercourse. Thus, there are the *Paté Sontja*, viz. *Tjhaya Sangsatta*, descriptive of a female who bore children by her husband's only touching her hands and flowing hair.

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\* Colonel Wilford describes the *Merupa*, or *Meropes* of Homer, to be lords of the mountain *Meru*, called *Ila* ; hence ILEYAM, ILIUM. The *Meropes* are immortals, and fight, at each renovation of the world, with the giants for the *Amrit*, or nectar of immortality, and for LACSHMÉ, or HELENA, Helen. In *Ila* there is a *Troiam*, or triad, of towers, dedicated to the three great gods.



*Chalatahana*, descriptive of the wife of a priest who conceived by tasting the water used for his ablutions, ASUCHA PANA, or ISI SENGKHA TAPASSA, who was a holy man. It happened that a cow drank of the water in which he had been performing ablutions, or of his urine, and brought forth a monster resembling the *Rishís*, but having a goodly front of horns, and possessing, moreover, the power of doing things unattainable by mankind.

NATEPARA PASANA, SUWANNA SAMA, KONLABANDETA, son of a grandee, left his father's country with his wife PALEKA; and, being a holy person, did not cohabit with her; but as he chafed her body with his hand, agreeably to the desire of INDRA, disguised as a Brahman, she conceived, and brought forth a son, whose name is famous as being one of the states of the *metempsychosis*, through which PHRA PHUTDHA passed previous to his last appearance.

*T'hatsana*; handmaids of a king, who, by merely looking at him, became pregnant.

*Satt'ha*; certain fowls, which, hearing the male crow, had eggs generated within them, which were afterwards hatched without the intervention of the male: also certain *cranes* which heard thunder, and from its effects alone laid eggs, and hatched them.

*Kand'ha*; a cow which scented a bull from afar, and became with calf.

*Manútsa*. Here follows, in the *Milinda*, an account of mankind, said to be the descendants of the famous MANU, the THAU MANU of the Siamese, who are endowed with reasoning faculties above all animals. He is the SWAYAMBHÍVA of India; the FO-HE of China; the ALORIS of the Chaldeans; and the PROTOGONES of Egypt.

BUDDHA is also by the Hindus supposed to have been the son of ATRI, named ILA, daughter of VAIVASWAT, or MENU.

MANU seems to be a name for ADAM. He is also called KASITAPA by some, which is the term applied to him by the Hindus, who assert that he was the first of the seven *Rishís*, who sprung from BRAHMA, according to Wilford.\* The Siamese say he came from the *Phrammaloke*, which is the same thing.

His wives, according to the Bali, were ADÍRÍ, the virtuous, and DÍRÍ, the vicious, being, apparently, similar to the ancient good and evil principles of the Persians.

Mankind in the Siamese, as well as the Burman cosmography, become extinct at the destruction of a world. They are reproduced by the

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\* Asiatic Researches, vol. vi.

descent of certain deities from the abodes of the *T,hewátda*, who are allured from their starry habitations by the sweet scent arising from the crust of the new-born earth.

The *Devatas* are believed to be spirits which have formerly animated mortal frames; and when the periods, during which they have been judged worthy to enjoy bliss in heaven, on account of their virtues, have respectively drawn to a close, they must again return to the earth to undergo probations in new states of existence.\*

### No. 23.

RAJA NÁGA, or P,HRÍA NÁK, who is the famous king of the snakes ANANTA, whose abode is below this earth, in *Patala*.

According to the Siamese, *Patala* is supposed to lie below the waters, in *Bai-dan*, or *Pandalon*.

We may be assured that the history of the snake kings alludes to an earthly dynasty. In the Bali *Milinda* there is a race of such kings described. Of these the following seven, owing to their sanctity, are not liable to be pecked up by the great bird GARUDA, or K,HRUT, viz.

1. *Panthara*, or *Banduttara*.
2. *Kumb,halatara*.
3. *T,hat,ha Ratt,ha*.
4. *Sattawé*.
5. *T,hantara Wusi*.
6. *Bapp,hataka*.
7. *Pat,hawítaka*.

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\* In the Bali works, *Milinda Raja* and *Rutana Kalapa*, the *Manutsa* are divided into four classes; viz.

1. *Manutsa Merayéka*, who sin by killing living things.
2. *Preta*, who wander about in poverty and distress, like ghosts.
3. *Téra-chana*, who are like beasts, and despise human institutions.
4. *Manussa*, who discriminate betwixt good and evil, and adhere to virtue.

Their ideas, conveyed in the latter work regarding original sin, may be gathered from the following curious passages :

Some mothers go seven months only with child, and they eat acid things : it must be deemed that their children are animated by souls which have escaped from *Naraka*, or hell. Others eat clay, and go eight months with child ; their children get souls from the *Prettas*, or spirits. Some eat leaves, grass, and the like ; they give birth in nine months to children, whose souls are derived from animals. And lastly, many pregnant women eat flesh, and after ten months give birth to children, whose souls are derived from the human species.

These snakes inhabited the regions beyond *Jambu Dwip* (*Himala*), and they fought with the *Asúrs*, or evil spirits, who defeated them.

The snakes fled to the heaven *Chattu Maha Rachéka*; and here, in the outskirts of the hill *Assakan*, they encountered GARUDA. The Cashmerians, we are told, have an account of about five hundred snakes, or kings we may suppose, of different kinds; besides which there are inferior princes. Such are

*Phothé Mukkha.*

*Akhé Mukkha.*

*Lat ha Mukkha.*

*Kat ha Mukkha, &c.*

That these kings of snakes were really princes who formerly governed kingdoms, is probable from many circumstances; and they are supposed by the changes of the *metempsychosis* to have migrated into the bodies of snakes.

The Siamese have a legend respecting the great progenitor of the snake dynasty, extracted, they informed me, from the Bali *Sattawécha*; and which runs thus:

“Every seventh day the mighty RAJA NAGA issues forth from his palace, which lies in the region *Badan*; and, having ascended a high mountain, there pours out his soul in ardent devotion. On one of these excursions he accidentally met with a *T'han Somp'han*, or Brahman, who supposing him to be a mere snake, threw a stone, and hit him on the back.

“RAJA NAGA suppressed his resentment, saying to himself, ‘This wretch deserves that I should kill him by a bite for his audacity; but *he is a priest*, I will therefore overlook his ill-nature.’ RAJA NAGA then rolled away in haste, and, assuming a human shape, he suddenly presented himself before the Brahman, and propounded to him the following question: ‘If any one should harbour an intention to kill another, does he thereby commit sin?’ The Brahman said, ‘I would know whether the intent will be followed by acts.’ RAJA NAGA rejoined, ‘He will first design to kill; but, repenting, will abandon the attempt.’ The Brahman said, ‘He will then be guiltless.’

“The Brahman changed the discourse, and complained of a lumbago. RAJA NAGA gave him some rice of the species *oryza glutiosa*, telling him not to let any one taste of it except himself. The Brahman went home, and gave the rice to a lad to dress. The lad spoiled the rice in cooking it,

and, being afraid of the anger of the Brahman, he ate it up himself, and prepared some common rice in its stead.

“ During the next night the youth felt divinely inspired : his senses became quickened, and his understanding expanded ; all nature seemed to have a voice ; the herbs and flowers of the field, and the shrubs and trees of the forest, uttered intelligible sounds, and disclosed to him the hidden virtues inherent in their several juices. He wrote down all that he heard, and after a time became renowned for his knowledge ; and hence mankind have derived all that they know of the healing properties of many species of the vegetable kingdom.”\*

We find from Wilford’s account, in the tenth volume of the Asiatic Researches, that the *Sacshacas*, a serpent tribe famous in the *Puránas*, have two countenances, which they assume at pleasure ; and, in the ninth volume, that a tribe of *Nagas* resided on the banks of the Jumna. *SACYA* is, in the same Researches, represented as *SAKA SALIVAHANA* (an incarnation of the great serpent), whose period dates from the year 79 of Christ, and who is, perhaps, *Sesostris* ; and the *BUDDHA*, worshipped by the Siamese, is also, by Bali accounts,† the *Photí d hatta*, or king of snakes in the country of *Pharanasí* (Benares), or the sixth minor *Avatar*, or *SrÍ SAKYA MÚNÍ K\_HODOM*. A serpent is the distinguishing mark of the famous *PARSWANATHA*, cited by Mr. H. T. Colebrooke as the twenty-third deified saint of the *Jainas*, and perhaps the founder of their sect. And Major M’Kenzie has remarked that snakes are portrayed above the statues of *JAIN DEO*. I have seen them well depicted on the legs of the colossal statue of the *Jaina* god, or *GUMUT DEO*, as the natives of the place term it, at Ellore, on the Malabar coast. *BUDDHA*, when represented sleeping with serpents around him, is *VISHNU*.‡

Serpents breathing fire guarded the mountain *Meru*. The wisdom or guile, of which the serpent has ever been a type, is thus accounted for in Sanscrit writings :§

“ When *GARUDA* stole the *Amrita*, or water of immortality, from *Kailás*, some of it fell from his mouth upon some grass. The serpents licked

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\* Esculapius, the Grecian god of physic, according to Lieut.-Colonel Francklin, has the emblem of a serpent among his attributes.

† The *Milinda Raja*.

‡ Vol. viii. Asiatic Researches, p. 74.

§ Vide Asiatic Researches.

it up, and have ever since had forked tongues.\* The *Seshanága*, or prince of the serpents, is also said to tenant the southern hemisphere, or nether world.

The serpent was also called the Malignant Serpent; the Evil Genius; the Dragon of the Hesperides, and the Polar Dragon; and AZACHA, the principle of good and evil, was represented by two serpents contending for the mundane egg. The king of the *Assúrs*, in Hindu mythology, was also the prince of the *Nágás*, or snakes.†

The serpent was, moreover, a symbol of the sun, and of renovescent vigour; and, in the Siamese representations of *Meru*, he is the zone of the world, or the equinoctial belt. On other occasions, when figured swallowing his tail, he is the type of eternity. There was also the SANCHA MUKKHA, who was a serpent king, and whose mouth resembled a shell. Serpents engendered of a woman guarded the *Amrita* at INDRA's palace. LACHSMÍ was another serpent. The *Druids* also had their adder or snake; and the many allusions to serpents in the sacred writings need not here be enlarged upon.

MITHRA has his serpent. OSIRIS is said to have combated with the serpent PYTHON; and CRISHNA, in like manner, with the great snake KÁLI NAGA. Syria had an egg and serpent in its mythology; and Phœnicia had one, which was depicted climbing up trees, and entwining round pillars‡ Greece most probably borrowed from some of these countries the serpent, which, conjoined with a lion, formed the compound symbol of HERCULES.

The CNEPH, or AGATHO DIAMON, or good spirit, has a snake for his emblem.

\* In the preface to the *Phrú Pat'hama*, the Siamese work already quoted, RAJA NAGA's brother is represented as having secreted the *Maní*, or inestimable jewel. He is followed by a priest of *Lanca* to *Meru*; where, finding him asleep with his mouth wide open, he speedily regains the precious treasure.

The Indian *Parus Nauth*, the deified mortal, has generally five expanded *Jaina* serpents' hoods to point him out.—Lieut.-Colonel Francklin on *Serpent Worship*.

† Asiatic Researches, Maurice, and other writers.

‡ It has also been discovered by Wilson, that in the temple of *Ipsambúl*, in Nubia, the serpent is represented climbing round a tree. And, in a drawing in my possession of the incarnations of BUDDHA, he is portrayed as a snake climbing up a pyramid.

The serpent is found depicted in Javanese temples, according to the late Sir S. Raffles.—*History of Java*.

In the Siamese representations of the ten states of existence of BUDDHA, previous to his last appearance, RAJA NAGA is represented climbing up or twisting round a pyramid of earth, emblematical of SIVA and the *Linga*.

The *King of Snakes* and INDRA are great agents in Siamese mythology ; and also in history, when any great event is to receive the embellishments of fiction. The former is stated, in the Siamese history of Ligor, to have been one of the means of inducing TAMPASUKKARÁT, prince of *Atwadi*, to settle and people that country. *Bádan* (*Patala*) is his residence. According to Wilford he lived in *Chaciagiri*. *Naga* signifies either a mountain snake, or an elephant.\*

\* In Lieut.-Colonel Francklin's interesting researches on the Jeynes and Booddhists, published since the foregoing remarks were written, he has given an interesting account of the *Serpent Worship*. He observes, that it was mixed with the Jewish ordinances ; that the dragon, or great serpent, was worshipped in Babylon, in the reign of Cyrus, as recorded in the Apocrypha. Bryant observes that, in the orgies of Bacchus, the persons who performed the ceremony carried serpents in their hands, calling with horrid screams upon EVA, or the Serpent. THERMUTIS, or OB-OUB, or BASILEUS, was the royal serpent of Egypt. The Cuthites had always some legends of a serpent. At Colchis, Thebes, and Delphi, the same worship prevailed. The serpent, according to Montfaucon, was a symbol of the sun : and Eusebius has observed that a serpent within a circle, touching it at the two opposite extremes, signifies the good genius, the *Eudaimon* of the Greeks. Vossius, in his 63d chapter, on Pagan Idolatry, details the origin of the serpent worship, affirming that it commenced in Chaldea. Pythagoras brought the worship from Egypt to Greece, and thence it passed into Italy. The serpentine pillar of the Hippodrome, and the temple at Delphi, were erected in honour of APOLLO, in commemoration of his victory over the great serpent PYTHON. Esculapius, the Grecian god of physic, has a serpent emblem amongst his attributes.

In Persia, ZOROASTER, or ZERDUSHT, is represented as girded by a serpent : and in one hand of the figure, which represents the planet Saturn, is the serpent.

In India the serpent VASUKA, whom the *Surs* and *Assurs* used as a rope in churning the ocean, is too well known to need description.

In the time of PAUSANIAS a statue of MINERVA was to be seen at Argos made of marble, and which exhibited two serpents unfolded at her feet, and protected by her shield.

Colonel F. further notices that the serpent worship prevailed in Russia, and other northern nations, and also in Mexico and Peru. Faber describes the *Fitzliputuli*, or deity of Mexico, as holding in his right hand a staff, cut in form of a serpent ; while the four corners of the Mexican ark terminated in carved representations of serpents' heads. Here also was the *Cihnacohuatzi*, or "woman of our flesh," who was represented with a great serpent. The *Evil Being* of the Goths is said to have had two children, Death and an immense serpent ; the latter of which wound himself round the whole globe of the earth. The Goths were a branch of the Cuthites, who came from the Indian Caucasus ; and THOR, or WODEN, is the BUDDHA of India, the great father

## No. 24.

*Chakrawalang*. The horizon surrounding *Meru*, and here represented by a wall of circumvallation, *Chakraván*, is supposed by a late learned writer \* to have meant *Iceland*. *Chakra Varta*, in the mythology of the Ceylonese, means the hills surrounding the world, called also *Loca Loca*.†

## No. 25.

SURÍYA, or the glorious sun, speeding through the heavens in his flaming car, drawn by white steeds, and driven by ARUN, or ARJUN, who is the Hindu *Aurora*, or the Dawn, and brother of GARUDA. He was the parent of the *solar dynasty* in India, and his emblem is the *Pípal* tree.‡

The Siamese represent SURÍYA as a youth, with a bow and quiver of arrows, or with a four-sided mace. He is supposed to have descended frequently in human shape, and to have left a race of men as his progeny.

He is likewise called KASSYAPA.

## No. 26.

CHANDHÉMA, or PHRÁ CHÁN, “the pale silvery moon, holding *his* smooth course through the heaven.” *He* is a male deity, and here represented drawn by horses, while the Hindu *Chandra* is dragged by antelopes. He is also an emblem, according to Mr. H. T. Colebrooke, of the eighth *Jaina* god, or CHANDRA PRÁBHA.

of Scandinavian mythology, who dragged the serpent *Midgard* from the bottom of the sea. In Stonehenge the serpent *Hu* was venerated: and the circle at Ahury enclosed two other circles, and was attached to an enormous snake formed of upright stones, with a fourth circle for its head. (a) This god is represented with wings. In conclusion, he observes, that it would appear that the royal sacred serpent of Egypt, the serpent CANOPHIS, or CNEPH, as seen in the temples of Thebais;—the serpentine deity of Persia, as represented on the walls of Persepolis, and at Nakshi Rustam;—the serpentine devices of the Chinese;—the globe and winged serpent of the Chaldean *Magi*;—the great serpent ANANTA SESHA NAGA, and VASUKA, of Hindu mythology;—the Mexican serpent;—and the MIDGARD of Scandinavia, all spring from one and the same source.

\* I believe, the author of the *Key to Hindu Chronology*.

† Vol. viii. *Asiatic Researches*.

‡ *Asiatic Researches*.

(a) *Faher*.

The *Milinda* describes the path of the moon to be lower down than that of the sun. The Siamese call the moon *Chant,haíma t,hewa butto* ; and say he is the younger brother of the sun. There is a legend amongst them, that *P,hra Chan*, having heard a damsel admiring his rising and setting, descended in likeness of a youth, and became a favoured lover. The girl desired to ascend with him to the moon ; but he forbade her. She persisted, and accompanied him ; but, on reaching the place occupied by Ether, or *Akas*, it severed her head from her body, and she fell down into the midst of a forest.

No. 27.

*Nak,hata*. The star. The Siamese call it *Nak,hatarúk*. It seems to represent the real polar star.

No. 28.

*Chattancha*. It is a seven-fold tier of umbrellas, typical of *Meru*, and appropriated to those of royal lineage. Similar ones ornament the palace of the king of Siam, and are prominent in the Siamese system of architecture, and the decorations for festivals.

The number nine is sometimes preferred. The umbrella carried over a deceased king of Siam, when the funeral rites are to be performed, is seven-fold. The Mahomedans of India have preserved this number, if I mistake not, in the pyramid which they call *Tabut*. Seven is a favourite number with the Hindus ; and has been so from remote ages in other countries, perhaps following the number then known of the planets. Eight is a favourite one amongst the *Budd,has* of India. Nine was once a famous one in the west, and also in the north of Asia ; and it is so now amongst the Siamese. It is that of their planets, and of their deities who are inferior to BUDDHA. The number seven is that of the *Rishis*, who entered with NOAH into the ark. Its frequent occurrence in Scripture is very striking.

No. 29.

*Hemawa*, or *Himala*, which is termed by the Siamese *K,haú Hemap,han*, or the Himalayan Hills. In the Bali and Siamese work *Trai P,hom*, an account of this range is given. The *wa*, or termination of the above term, is, apparently, a permutation of the Sanscrit *la*, an adjective termination.

The following passage has been extracted from the *Milinda* :



“The *Hemawa* range has 84,000 peaks. Their height (that of the greatest we may suppose) is 150 *yojanas*; their breadth 3,000; and their length the same number.” We cannot reconcile this to reason, if we take the *yojana* at what is generally considered its lowest computed length, *viz.* nine miles. The Burman computation, at this rate, is still more extravagant. They assert, as Sangermano tells us, that *Hemavunta* is 500 *yojanas* in *perpendicular* height, and 9,000 in circumference, with 14,000 small mountains piled one upon another. The height here given from the *Milinda* corresponds with that stated in the *Ratana Kalapa*.

## No. 30.

*Satta Maha Sara*, in Siamese *Sa Yai Chet*, or the seven great lakes of *Himala*, abounding in every variety of the *lotus* or water-lily, and filled with wonderful fishes. Their shores are fringed with flowers of exquisite fragrance and brilliant hues: while the forests are tenanted by the rarest and most formidable species of animals. Below a wide-spreading tree, in these regions, lives the mighty *Elephant King*, who has a retinue of 8,000 followers, elephants like himself, and of four different colours. His wives are three in number, *viz.* 1st. MAHA SUPATSA; 2d. MACHÉMA SUPATSA; and 3d. CHUMLA SUPATSA. These were, no doubt, either queens, or perhaps kings at some former period: for it may be remarked, that spirits migrate into *either* sex after death. Sangermano tells us, the Burmans suppose that from the seven lakes of *Hemavunta* spring five rivers; the chief of these lakes being *Anondât*. The Burman and Siamese geography of *Himala* is nearly the same.

In the *Ratana Kalapa* is noticed a great lake called *Sidhantara*, in which nothing will swim.

## No. 31.

*Pancha Maha Nathi* (or *Nadí*). These are the five rivers arising out of the seven lakes.

The Burmans say that the *Maha Nadí* flow past Arracan. The Sanscrit sacred rivers are the *Ganges*, the *Indus*, the *Sanpu*, and *Sitaganga*. Mr. Colebrooke remarked, that the country of *Jangama* lies about midway betwixt the *Malayan Peninsula* and *Verendra*; and that the *Brahma Cunda*, from which issues the *Brahme Putra*, is the same as the lake *Chiamay* of De Banos and other Portuguese writers.

It is now pretty well known that by *Chiamay*, properly *Che-ung-mái*, is strictly understood the capital of Northern Laos. A plan of the country in my possession, drawn by a native of Siam, who resided there some time, does not contain any lake; although such may exist. The river is here made to rise from a high range of hills abounding in hot springs.

No. 32.

*Satta maha Kḥangkḥa*. The seven great rivers. The Siamese term them *Mé nam yai chet*, "the seven great waters." These may either mean the seven seas, or waters, lying betwixt the seven ranges of *Meru*; or they may allude to the seven Himalayan lakes.

No. 33.

*Maha macha wanla mukḥa Samut*. This is the Siamese *Pḥā Wán*, or whale. Alluding, perhaps, to the god, who, in the shape of a fish, piloted the ark, or *Nawa*, to a place of safety.

No. 34.

*Walahako*. The Siamese *Ma Pḥalahok*, said to have been the famous horse of *Himala*; termed likewise the "Horse of the sky."

This seems to allude to the white horse of the *Kali Avatar*, which is yet to come. We cannot help being struck with the coincidence of a white horse being also conspicuously described in Holy Writ. He figures in Hindu chronology as the deity who watches over the seven [it ought, perhaps, to be eight, unless he himself forms the eighth] parts of the globe, which were guarded by the *Avataras*, or guardian angels.\*

Perhaps this is a type of the famous *white horse of sacrifice* at the *Aswamedha Yug*, or at the sanguinary rites of the Druids, who, according to Maurice, were obliged to substitute a white steer in place of so rare an animal, as the other then was, in Britain.

The statue of the third *Jaina* deity, or *SAMBHAWA*, has the accompaniment of a golden or white horse.

In Siam a white horse is valued above all others.

The *horse's mouth* gives birth to a large river, according to the Siamese.

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\* Key to Hindu Chronology.

## No. 35.

*Kanthat Assawarat.* This horse bore PHRÁ PHUTT,HA, or the Siamese SOMONOK, HODOM, when he rode towards the banks of the Jumna.

## No. 36.

*Sé.* This represents the whip used by him on the above occasion.

## No. 37.

*Síng,ha Raja, Phreea Rajhasí.* These lions are thus described in the *Báli Milinda* :

1st. *Tinna Síng,ha*, a lion, which lowers its head in walking like a white ox at grass.

2d. *Kala Síng,ha*, a black lion, which lowers its head like a black ox grazing.

3d. *Bant,ha Síng,ha*, a lion of a light colour.

4th. *Thesara Síng,ha*, is of a dazzling white colour, and has three parallel streaks of black which run along from its nose to the tail. Its fore feet are reddish.

The Burmans believe that there are five lions of *Hemawunta*, one of which is red, and its roar is heard to the distance of thirty-three *yojanas*.

The lion *Avatar* is well known.

The last deified saint of the *Jainas* had a lion for his standard, according to Mr. Colebrooke. In Persia and Tartary it was sacred to the solar light.

We have likewise four lions in Scripture. And whence came our lion of heraldry? and the constellation Leo?\*

## No. 38.

*Phayakk,ha Rajha. Phréa Sua Krong*, or, the royal tiger.

\* The Siamese Kings use a seal with a lion impressed thereon, especially on great occasions. A seal engraved with a flowering lotus is ordinarily employed; sometimes a *Yaksha* is portrayed. Lieutenant-Colonel Francklin states, that the statue of BUDDHA, as large as life, in the *Bhúlsa* temple, is seated on a throne supported by four lions *couchant*. Lions are frequent at the portals of Burman temples; but they appeared to me of a very nondescript species.

No. 39.

*Ubhosat'ho*, in Siamese *Chang K'héauí*. The green elephant. One of the elephant kings of *Hemawa*.

No. 40.

*Chatt'hanto*. This the Siamese translate by the term *Chang-pí-úk*; or "the white elephant," the King of *Hemawa*, who bore on his back RAJA CHAKA, or PHRÍA BAROMMACHAK. Hence we have one reason for the divine honours which the Siamese, and, according to Lieutenant Mahony, the Singalese, pay to the white elephant. But if the Buddhists of Ceylon venerate it because, as he affirms, they believe that BUDDHA was last incarnated in a white elephant, it only shows how ignorant they are of their own faith; and that they have fancied one of the minor states of existence through which BUDDHA is supposed to have passed, to have belonged to him in his perfect state.

No. 41.

*Sakíngnak'ha*, or *Sakee Nak'ho*. This represents the Siamese *Chang d'ing*, or red elephant of *Himala*. Mr. H. T. Colebrooke describes the emblem of the second *Jaina* deified saint to be an elephant of a golden colour.

No. 42.

*Erawanno*. The Siamese *Chang Erawan*. This elephant appertains to INDRA, the god of the firmament, or JUPITER TONANS. In an extract from a Bali work, named *Intrapati*, given to me, he is described as having thirty-three heads. In each head are seven tusks; and in each tusk seven ponds of water. In every pond are seven lotus plants. Each of these plants has seven flowers; every flower seven leaves; and each leaf supports seven princesses, each of whom is waited upon by seven slaves. These nymphs incessantly surround the throne of INDRA, softly gliding through the dance to the melody of the spheres. This is an additional instance of the great antiquity of the partiality shewn by various nations for the number seven.

*Erawanno*, according to the *Bali Milinda*, is described as being one hundred and fifty *yojanas* high, and his body is proportioned thereto. He seems to be the same as the *Aravata*, or one of the precious things procured by the gods, by churning the ocean with the mountain *Mandár*.

## No. 43.

*Usubho.* This is the *Khó usupharat* of the Siamese, or the king of the white cattle of *Hemáva*.\*

## No. 44.

Next is the *Mé Kho* of the Siamese. It most probably alludes to the Hindu "cow of plenty," which descended from the abode of INDRA, and remained with the *Rishí*, or holy man, JEMADAGNI, until she was forced, by the audacity of an impious prince, who attacked the *Rishí* with an army, to seek again the bright abode from which she had descended.

This cow, which is also KAMADEVA, or the goddess of love, is in unison, according to Maurice, with the symbolical representation of ISIS. It may, perhaps, allude to BAHULA of the *Itahacas*, to whom the fourth day of *Aswini* is sacred; and by whom images of her with her calf are still worshipped.\*

The cow is not held peculiarly sacred in Siam; for the natives, unlike their Buddhist brethren in Ceylon, will eat beef as readily as any other sort of animal food, provided it is killed for them. The sin lies in killing an animal, not in using it for food: and there are few animals, or even reptiles, not absolutely unwholesome, which do not suit the taste of the Indo-Chinese people. The Siamese are not prohibited by their religion the use of spirituous liquors; and from experience I can affirm, that they are very prone to indulge in them when they can be cheaply and easily obtained. Brandy and English malt liquor they prize exceedingly; but the poverty

\* Mr. H. T. Colebrooke informs us, that a bull is the characteristic mark of the first deified saint of the *Jainas*, whose name was KISHABHA. He is the bull of ISOURA or ISWARA, *Apis* or *Ap*, the "Golden Bull:" and we learn from Mr. Maurice, that the white bull of SRIVA corresponds to that bull which is the emblem of OSIRIS, and is sacred to him. It seems also, that the ancient Britons used to sacrifice the bull, like the *Aswamedha Jug*, or horse-sacrifice of India; the Druids on the 1st of April (a) being accustomed to immolate two white bulls which had never known the yoke.

† Asiatic Researches, vol. vii.

(a) In this month, April, the sun enters Taurus; but the idea of *Sol in Tauro* was derived by the Druids from their *Brahman* progenitors, and from them it descends to the Romans.

In the next month the English May-pole was erected, which we can scarcely doubt, with reference to the religion of which it formed a part, was a *Phallic* emblem. The Hindus erect a May-pole on the same day. The Druids on the 1st of April kindled fires, typical of the solar ray.

of the mass of the people luckily prevents their becoming habitual drunkards. A regard to character has also great weight with most of them; so that however disposed to excess they may really be, they are in the main, as far as actions speak, a temperate people.

The Hindu festival of BHAVANI is also held in Siam by the keepers of cattle. It occurs in their fifth month, or *Duun-há*, and on their new year's day.

The cow is not used in the decoration of Siamese temples. We learn from Captain M'Kenzie's account of Ceylon, that the figure of the *Lingam*, the *Cow*, and every other object of Hindu veneration, were purposely removed from a Buddhist temple which he visited there.

The cow was one of the sacred things which were produced by churning the ocean with the mountain *Mándár*.

The Druids on the 1st of April gathered the sacred misletoe, and immolated a white heifer: and I find, in the Ligorian history, mention is made of a cow which licked up the ashes of BUDDHA after his body had been burned; and whose dung a Brahman who followed her collected, and rubbed over his body; and cow-dung was ever after esteemed in some measure sacred.\*

No. 45.

*Wechaka. Thai Lokk'ho.* This is the calf.

No. 46.

*Nawa*, the ship. The Siamese term is *Tap'háú t'háng*, or the golden ship.

This emblem points directly to the ark of NUH, or NOAH, which, according to Sanscrit records, rested after the flood on *Chaisachan*; in the vicinity of which hills the inhabitants were Buddhists. It also has reference to the ninth incarnation of VISHNU, as BUDDHA.

Bali records allude not only generally to the destruction of the world, at various periods, by water, but particularly to the partial flood which deluged *Champ'hu t'hípe*, or *Jambu Dwípa* (the earth), rising four thousand *yojanas* above its surface.

The masts and hull of this vessel, in the Hindu system, are typical of the *Linga* and *Yoni*. The Noachic ark was also raised to the celestial sphere by

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\* It is well known that cow dung is profusely used by the Hindus of the present day, both as a personal unguent, and as a purificatory wash for their house-floors and temples.

the grateful descendants of NOAH: and this astronomical idea travelled from east to west. Among the Burman and Siamese constellations the ship is conspicuous; but they have borrowed the notion from Pali writings. A boat is the type of the earth; the Hindu *Argha*, the *cymbrum* of the Egyptians, the symbol of the *Yoni*. In the *Argha*, offerings of fruits and flowers are made. It is found at the portals of Buddhist monasteries in *Ava-Thái*. ISWARA is called ARGHA NATH, or "lord of the ship;" and OSIRIS, according to Plutarch, was commander of the *Argo*. The *Ossa Navicularis*, which was carried by eighty men at Egyptian solemnities; and the mystical boat, the cap of the sun, in which Hercules, they say, traversed the ocean. The PHIA CHANOK of the Siamese was shipwrecked, and swam for seven days and seven nights on the waves.

NOAH is the second MENU, or NUH, of the Sanscrit; and, in the character of a *Buddha*, prophesied of the deluge. The first MENU, or ADAM, is termed by the Siamese T<sub>HAÚ</sub> MANU; and there were many of the same who successively tenanted the earth at each of those periods after it had been renovated; or more strictly, according to their ideas, after the total destruction of the old, and the production of the new world. (*Vide* No. 23.)

The Siamese, therefore, call the descendants of these *Menus*, *Manusa* or *Manutsa*. They say that in *Nawa* were *seven* kinds of *Kéo* or precious stones; which is only a figurative mode of expressing any thing superlatively excellent. These seven jewels are therefore the sons of NOAH, who entered with him into the ark, and who are termed by the Hindus the seven *Rishi*, or holy men.

In the Bali *Milinda* is a list of seven precious stones, or things, possessed by BAROMMACHAKKA. These are,

- 1st. A *Chakra*, or discus, from the *Maha Samutdho*, or great ocean.
- 2d. The diamond elephant, whose lineage can be traced from the great CHATT<sub>HAN</sub>, king of elephants.
- 3d. The diamond horse from the hill *Bunlabanphot*.
- 4th. The *Maní*, or great jewel. This was supposed by Wilford to mean the loadstone.
- 5th. The diamond princess, from the northern quarter of the world, or *Uttarakáro*.

6th. A prime minister from *Buphawité*, another quarter of the world.

7th. A general from *Jambu Dwípa*. In the history of Ligor, it is noticed expressly that the relics of BUDDHA were, on some particular occasion,

placed in a golden boat, or model of a ship. This, carried in procession like the Egyptian *Argo* of old, typical of OSIRIS, was then put into a reservoir of water prepared below the foundation, or in the centre of a temple.\*

No. 47.

*Chammachuri*. This represents the tail of the small ox of *Hemawa*, or the *Yák* of Thibet, so well known all over India as a wisp to keep off flies ; and sometimes as the plume of a helmet, or a streamer at the end of a spear. These tails, or chowries, are called *Séchaouri* by the Siamese. The Indo-Chinese nations probably receive them directly from the frontiers of Thibet, or Tartary.

The Siamese call the Tartars *Cham*, which is another appellation, as we are informed by Maurice, for HAM, who is supposed to have led the first colony westward to the banks of the Nile ; and hence, Egypt was antiently called *Terra Charm*, or *Cham*. Some suppose that HAM was BUDDHA.

The woods of the Indo-Chinese countries shelter a species of cattle much larger than the *Yák*. In the woods of the coast of Siam, the bison is a very powerful animal, and seems not yet to have been accurately described. I have only seen its horns ; which measure twenty-four inches in length, and nineteen in circumference at the base. The termination of the black part of the horn is twelve inches from the tip, and nine in circumference.

No. 48.

*Ninla* (or *Nila*) *Palang*. The blue lotus, or rather water lily of *Hemawa*, called *nilot palang* by the Siamese, who, as well as the Hindus, have confounded the two species together.

When P\_HRA P\_HOOTDHA, or BUDDHA, walked abroad, say the Siamese, the lotus, in all its expanded beauty and brilliancy of colour, spontaneously grew up to prevent his feet from touching the ground.

The universality of this type of more than one religion, is too well known to require expatiating on. A few instances may however be noticed.

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\* Wilford says, " We are assured by Tacitus, that one of the oldest and most powerful of the German nations worshipped Isis in the form of a ship. From Egypt the type was imported to Greece, and an umbilicus of white marble was kept at Delphi."



The twenty-first *Jaina* deified mortal has a *nilot pala*, or blue water lily, for his peculiar emblem.\*

The beauty of this Indian plant, together with its fecundity, must, under any circumstances, have rendered it an attractive object. The Siamese affect it in the architecture, and represent BUDDHA seated upon it. It is an ornament to all their temples, while it is an object of terror in hell, where, changing to a metal, it is supposed to catch the guilty on its sharp spikes; and an object of hope to the soul not pressed down by exceedingly heavy guilt, which it supports above the fiery abyss in its then wide expanded cup.

Each individual of the Chinese *Triad*, as observed in a temple in Pinang, is seated like BRAHMA on a lotus flower.

No. 49.

*Rattang Palang.* The *boadéng* or red lotus of the Siamese. The sixth deified mortal of the *Jainas*, called PADMA PRÁBHÁ, was of a red colour, and had a lotus for his mark.†

No. 50.

*Sítapalang.* This is the *boa* of the Siamese; a flower of the lotus class.

No. 51.

*Mora Púchang*, or *Píncha*. The tail feathers of a peacock. It is not to be wondered at that this bird, dazzling as is his plumage to the sight, should have, in the first instance, been regarded with pleasure, and afterwards with reverence, when he had been consecrated as an attendant on the gods. The bird of JUNO has its parallel in, and was, perhaps, the offspring of eastern mythology. It is depicted along with statues of INDRA, and bears on its back the Indian JUNO. CARTIKEYA-CRÍSHNA, that stealer of the fluttering hearts of the lovely *gopís*, or milkmaids, wore on his head a peacock plume.

At the present day this bird is held sacred in India; and those which are in the woods round temples are considered as consecrated to the divinities whose statues adorn their interior. The humanity of the British legislature

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\* Mr. H. T. Colebrooke, Asiatic Researches.—The *Jainas*, according to Maurice, worshipped the lotus because it was the product of water, supposed *esse initium rerum*.

† Asiatic Researches, vol. v.

has extended its protection to this as well as to other prejudices of the natives, thereby enabling the ever-calculating Hindu to contrast in his mind the humane and tolerating spirit of enlightened Christianity, with the ruthless, the desolating, and the bigoted sway of the zealous Mahomedan.

A respect for the religious observances of our Hindu subjects, however puerile or unmeaning, ought to be inculcated on British youth destined for India, as an important part of the duty they owe to the government they serve.

Whatever the natives of India now are, it ought to be recollected what they have been; and that although science with them has not reared its head to a dazzling pre-eminence, yet its germs have been preserved within the massive and antient walls of their pagodas, during the darkest ages of European history; and have, perhaps, since lit the flame of science which now blazes in the northern hemisphere.

No. 52.

*Watta Sangho.* The Siamese *Húe Sang*, *i. e.* the shell *Sang*. It is the chank shell, or *buccinum*, with the involutions turned from left to right. It is also termed by the Siamese *Sang Thák'hinnówát*. It is most valued when it can be found with this, I imagine, unusual conchological conformation. It is highly prized all over India, and venerated more or less by all classes of Hindus.\* These shells form a considerable branch of traffic betwixt Ceylon and Bengal, being exported from the former.

When the number of convolutions of a shell amounts to ten the Siamese prize it most, because this is the number of the *Chíát*, or states of existence of P<sub>HRÁ</sub> BUDDHA, which he had passed through previous to his last appearance. Maurice also informs us, that the nine valves of this shell allude to the nine incarnations of VISHNU. The *Shaphar* of the Jews seems to accord with this shell, both being applied to religious uses. In an impression of a Divine foot of BUDDHA, given in Captain Symes's *Ava*, the five toes are represented by five chank shells. But in the one in which the emblem we are now investigating occurs, five

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\* One of this description has been known to have been sold for two hundred pounds sterling, according to Mr. Crawford. The left-handed *buccinum*, as Sir W. Jones remarked, is an accompaniment to the paintings of CRISHNA; and the PLUTO of the Hindu mythology holds in his hand the holy shell.

five flowers of the *Dák mont'ha* (of the Siamese) form the toes. The number alludes manifestly to the five BUDDHAS : while the five flowers may allude to those flowers\* which appeared when the world had been created ; and which, having been deposited in safety by a Brahman, were afterwards distributed, four to the *Thakurs*, and one to SACYA. The Bali account of the *Phrabát* does not describe the types which form the toes ; which accounts for the variation found in several *Phrabáts*, and favours the supposition that it was originally a mere hieroglyphical table.

Whether the fanciful history of PHRÍA HÁE SANG, the shell king, which has been worked up by the Siamese into a poetical romance so called, has given rise to the veneration they entertain for the chank, I cannot tell. This king lived in a shell, his subjects following his example. I think the whole is connected with the account given by the late Colonel Wilford, of a tribe on the borders of Egypt who lived in caves with mouths like shells. The Siamese represent PHRÍA ARAHAN as dwelling in a shell during one of his changes.†

The conch was one of the precious things obtained by the gods from the ocean after they had churned it with the mountain *Mándár*.

#### No. 53.

*Chattu Muk'ha*, “the four-faced,” meaning BRAHMA ; who is called by the Siamese PHROM, or PHRAMA. BRAHMA is however supposed to have had five heads originally ; from whence may have arisen the belief of the five manifestations of the deity.

The well-known story need scarcely be noticed in which BRAHMA falls in love with GANGA, who had sprung, like armed PALLAS, out of his head. BRAHMA turned away from his daughter three several times, at each of which a new head sprung forth. The four heads are deemed by Maurice symbolical of the four quarters of the world, or of the four elements.

In this *Phrabát* he is pourtrayed with the peaked tiara, typical of the solar

\* Asiatic Researches, vol. v.

† CRISHNA used the conch which he drew from the ocean in his search for two lost children ; and the *Jamabos*, or mountain priests of Japan, as Kempfer tells us, employ a shell of the same species as an emblem of their sect. According likewise to Mr. Colebrooke's account of the *Jainas*, the chank is a characteristic symbol of their twenty-second god, or NEMI NATH.

ray; the *Tris* or trident, in one hand, and the *Phra Khan*, which is a four-edged weapon or mace, in the other. He is supported as usual on the lotus; but I cannot find that the Siamese know anything of his history, as received by the Hindus. Under the head *Meru* may be seen the account of their ideas on the subject.

The trident, when held by *SIVA*, is symbolical of fire. It is borne also on the Siamese war flag at the top of the staff. *BRAHMA* is supposed to have lost, through pride, one of his heads.\*

No. 54.

*Phummarocha*. This represents, the Siamese say, the *Méng P\_ho t\_háng*, or beetle of the Golden Mountain.

The *Scarabæus* is well known to have been one of the most venerated and universal symbols amongst the Egyptians. Maurice informs us, that the antients fancied that it was emblematical of the sun retrograding; because it was supposed to be of the male gender only, and as it rolled its balls of sand backwards. The Moth, or *Phalæna*, of the antients, was a constellation. The Burmans have likewise a Moth constellation.

No. 55.

*Suwanna Kachhapo*. This is the Golden Tortoise, or the Siamese *P\_hría Taú Tháng*.

The *Meru* of Sanscrit writers rests on the back of the tortoise *CESAVA* or *HERI*. An account of this animal is said to exist in the *Bali Pannowat Sattang*.† It is also the *Testudo* of the sphere, and the Hindu emblem of strength.

No. 56.

*Hangsa-cha*. This is the famous *Hunza*, or goose, of the Brahmans. The Siamese term it *Hong* or *Hongsa*; and say it lives and breeds in holes of the rocks, and descends into the marshy plains to feed. The *Hunza* is blazoned on the standard of Ava. The real bird so called is not however found, I believe, in that country.

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\* Asiatic Researches, vol. iii.

† A tortoise is the emblem of *MUNISUVRATA*, the twentieth deified saint of the *Jainas*, according to Mr. H. T. Colebrooke.

## No. 57.

*Mangkaro* is the aquatic monster called *Mangkán* by the Siamese, and which occupies the place of our Capricorn in their sphere.

It seems to be the same as the Sanscrit *Macara*, whose figure shone on the banners of love, or KAMADEVA; and which, in the songs of JAYADEVA, so elegantly paraphrased by Sir W. Jones, is represented as a horned shark. The representation of it on the *Phrabát* we are describing, is a sort of horned alligator, and very nearly corresponds with the Japanese *Dsya Tuts dsya*, exhibited by Kempfer in his History of Japan. He says the Japanese believe it dwells at the bottom of the sea, and is a huge long four-footed snake, scaly all over the body like the crocodile.\*

## No. 58.

*Karawíko*. In the Siamese language *Nok karawek*, the melodious bird of Paradise.

It is here represented without feet, and is so far distinct from the Chinese and Japanese *Foo*, as exhibited by the learned Kempfer in his History of Japan,† which is an Argus pheasant.

This *Foo* only visits the earth upon some great occasion, such as the birth of a *Sesin*, or benevolent Sage.

The *Karawíko* has a good deal of the appearance, in shape at least, of the bird known in Europe by the name of the bird of Paradise; which, in truth, without its tail, would be considered a very ugly magpie.

The notion which long prevailed, that the Indian bird of Paradise had no feet, has been of course long exploded. The fact being, that the bird-catchers cut them off because they are long and unseemly.

The Malacca bird of Paradise is termed by the Siamese *Karawek*.

The Bali *Karawíko* lived in the hill *Kant,hare watsái*, in *Himala*; and it may be observed, that all their fabulous animals and birds are represented as existing among the *Himala* hills.

The Siamese *Kaifa*, literally Fowl of the Sky, is a beautiful species of the peacock, or Argus pheasant ‡

\* Mr. H. T. Colebrooke mentions, that the *Macara*, or marine monster, is the mark of the ninth Jaina god, called PUSHPADANTA.

† Tab. ix. fig. 7.

‡ The woods of Siam, and the Peninsula of Malacca, shelter birds of the most splendid plumage, from the quail up through the numerous varieties of the partridge and jungle cock, to the

No. 59.

*Kínaro.* The Siamese *Kí nán*, or two figures; half bird, half human. They are depicted also at the foot of *Meru*.

No. 60.

*Mayuro.* A bird so called.

No. 61.

*Kaja Raja.* The *Nok Kariun* of the Siamese, which is a bird, they say, inhabiting the valleys of *Himala*. I have had no means of ascertaining the real import of the name of this Bali bird. According to their traditions, it eats iron filings in its food, which are mixed purposely with it seven times. The dung is collected; and from this the finest tempered swords are made.

No. 62.

*Chakkawathí.* Another bird; the *Nok Chakkaphak* of the Siamese.

No. 63.

*Chíwa kunchika.* The Siamese call this bird *Pphría nokkrakit*, by which they seem to understand an eagle, or hawk. The falcon, according to Mr. H. T. Colebrooke, is an emblem of the *Jaina* god ANANTA, the fourth in succession. JUPITER with his eagle is VISHNU; and becomes INDRA as JUPITER TONANS. The KHRÚT of the Siamese, or GARUDA, has also the beak and talons of an eagle.

No. 64.

*Supanno.* The Siamese KHRUT or GARUDA, the Hindu bird of *Herí*. Bali writings fix his abode in the second sphere, or heaven, the *Maha Rajika*. Here he abides amidst the wide expanded branches of the thorny tree termed *Merucha Símp'hali rukha*, whence he pounces on the *Nakho*, or snakes; a people who, it appears from the writings of Wilford,

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peacock and Argus pheasant. It is much to be regretted, that in these regions the pursuits of the naturalist can only be continued as it were by stealth, the jealousy of barbarous governments combining with the unhealthiness of thinly peopled and thickly wooded countries, to retard all systematic investigation.

were, as well as the GARUDAS, races of men descended from ATRÍ, who sprang from the mind of BRÁHMA.

I have in another place given a list of snakes which GARUDA will not devour. Perhaps these names may yet be identified with those of princes who have governed different provinces of India.

The more we penetrate into the mythological writings and traditions of the natives of Hindustan, or into those of the extra Gangetic nations who have adopted kindred schemes of religious belief, the more shall we be satisfied that very few indeed of their legendary narratives are entirely destitute of some foundation in history. It is not therefore advisable to reject what may wear the aspect of pure fable, for such may often lead us to results to which we could not have arrived by any other route.

Sanscrit records place GARUDA in his own *Van*, or forest, called (agreeably to the above authority) *Garutmatvan*; in which, perhaps, the famous *Bamian*, and also the Mosaic Eden, were situated. He is the eagle of the preserving VISHNU, who was produced from an egg in the Paradise of Eden; and who afterwards stole the *Amrita*, or water of immortality. Hence his beak is white. He is elsewhere called the son of VINATA.

KHRUT is a favourite bird with the Siamese. But they evidently connect him with some dynasty of kings. I will, therefore, briefly describe one of their legends respecting him, which they told me has been extracted from the Bali *Nípat-ha*. It is wrought into a romantic legend in their own language, and termed *Ru-ríng P,HRÍA P,HROMMAT,HAT* of *P,haranási* (or Benares), and NANG KAKÍ his queen. The Bali designations of the king and queen are P,HRAMAD,HAT,HA *Raja*, and KAKÍ *Narí*.

This princess had a lovely countenance, with a frame of exquisite symmetry, which possessed likewise such a heavenly fragrance, that the senses of ravished man were overpowered to a distance from her of seven *yojanas*, or about sixty-three miles.

The king had a prime minister, K,HON THAN, who had the faculty of being able at any time to transfer his soul into the body of any animal, or to change his own body into the likeness of one. He was likewise a skilful musician. It so happened that GARUDA, in shape of a handsome youth of polished deportment, visited the court of King P,HROMMAT,HAT, and was invited to play a game at chess (the *len saka* of the Siamese) by his majesty. While at play, the ladies of the palace, with their attendant

maidens, beheld GARUDA; and instantly, from gazing on his beautiful countenance, forgot the duty they owed their lord and king. GARUDA soon perceived the impression he had made on the affections of the accomplished queen, and determined in his mind to carry her off. Accordingly, at night he assumed his bird-like form, and approaching the window of her apartment he placed her on his back, and then flew towards *Simpahatí*.

The minister, K<sub>HON</sub> T<sub>HAN</sub>, was aware of the elopement, and devised a scheme to recover the lady. When GARUDA next played at chess with the king, and was departing, the minister reduced his body to the size of a mite, and fastening himself on the back of GARUDA, he was in the evening transported by him to his abode. He remained here seven days unknown to GARUDA, and endeavouring to persuade the lady to return, to which she at length consented. K<sub>HON</sub> T<sub>HAN</sub>, therefore, on the next visit of GARUDA to the king, and while they were busy at their favourite game, serenaded them with his voice, accompanied by his violin or guitar. Singing these words :

How elevated is the lover when smiled on by his mistress. Even here my sinking senses are refreshed and delighted by the fragrant zephyr—the breath of that lovely one, whose dwelling-place is in the forest of *Simpahatí*.

The quick ear of GARUDA caught the tormenting sounds. He speedily returned to his abode; and upbraiding KAKÍ *Narí* for her coquetry and fleeting attachment, conveyed her back to the palace of her husband.

In the *Bali Milinda* it is stated, that GARUDA's thorny tree, in the *Maha Rajika*, is, in circumference, 15 *yojanas*; from the root to the first branch, 50 in height; and the circuit of the foliage and branches 100 *yojanas*.

GARUDA is in girth	...	...	...	...	<i>yojanas</i>	250
The width of each wing	...	...	...	do.		50
His tail, in length	...	...	...	do.		60
The circumference of his throat	...	...	...	do.		30
Width of his mouth	...	...	...	do.		9
Expanded feet each	...	...	...	do.		12

The rest of his body is proportioned to these dimensions.\*

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\* The Chippewans believe that a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings was thunder, was once the sole inhabitant of the globe.—*Vide* Mackenzie's "Pacific Ocean."



## No. 65.

*Hera* is the name of SIVA ; *HERI* is VISHNU or HORUS.

## No. 66.

*Sungsu* is the Siamese *Takhe*, or alligator ; and the *Kumbhira* of the Hindus.

RAHU had a numerous progeny of *Grahas*, or crocodiles : and we learn from the Asiatic Researches, that ÆLIAN affirms that TYPHON assumed the form of a crocodile ; he being the eternal enemy of OSIRIS, who, Maurice tells us, was elevated to the sphere under the same emblem. The Siamese have the *Takhe*, or Bali *Kumbhila*, constellation of the alligator.

The Egyptian TYPHON was red ; RAHU is black, or of a dark colour ; and the Siamese say that the king of *Sawat-hi*, called PHATSAWIN, enquired of BUDDHA the reason of eclipses of the moon. This account is from the Bali works *Chant-hag-hat* and *Sunt-hag-hat*.\*

## No. 67.

*Toranang*. The Siamese *Roa Rani-ut*, or “wooden fence,” which they say surrounded the house of SOMONOKHODOM.

## No. 68.

*Mané t-hamang*. The Siamese *P-ho-ung*, or gold and silver things.

## No. 69.

*Bunt-haré kang tat-ha*, a flower. There are three names occurring together in the Bali ritual, which have not been clearly explained to me : *Bunt-haré kang*, *Bunnakato*, which is apparently the Siamese *Bun Ná k*, and the *Bunnapoting*.

## No. 70.

*Makulla*. The Siamese *Dák phékun*. Five of these flowers represent the toes of this *Phrabdt*. They seem to resemble the marigold.

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\* The antient records of Egypt show that the first king of the world was killed by an amphibious animal, or “Lord of the River,” i.e. the Lunar race ; implying that he was overcome by a prince of the Lunar race.

No. 71.

*Parechatta.* The Siamese flower, *Dák mont'ha*, which, they say, grows only in Heaven.

No. 72.

*Baraphet.* Nine sorts of precious stones. The nine gems, perhaps, of VICRAMADITYA's court. King BAROMMACHAKKRA had seven of these, according to the Bali *Milinda*.

No. 73.

*Mahéngsa*, or *Mahesélo.* The Buffalo, or Siamese *K'hwai*.

This animal, as Mr. H. T. Colebrooke has informed us, is a distinguishing mark of VASUPUJYA, son of VASUPUJYA, by JAYA, and the twelfth god in succession of the *Jainas*.

No. 74.

The hills *Sattaphanp'hot*, or *Sattapharép'han*.

No. 75.

*Rama Sura.* The Siamese *Rama Sun*, or *Rakhsha*.

No. 76.

UTDHA TAPASA, *Maha Rishi*. The Siamese *Rusí*, or the great *Rishi*; who figures also amongst the Siamese and Burman asterisms. He is, like the *Deva shís* of the Hindus, supposed by the Siamese to be still alive, and to be older than BUDDHA.\*

No. 77.

*Dha Chang.* Perhaps the bow of RAMA, which no mortal could draw, and was only used by RAMA and BUDDHA.

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\* In their Histories of *Phra Pathom* he seems alluded to under the title of UTTAKHUT (*Assagutta* in Bali), who performed sundry miracles. The *Maha Rishis* are elsewhere the seven preceptors, or great saints; Adam being the first. This *Maha Rusí* has his rosary of 108 beads, to note so many prayers or sentences. The Brahmans, the Buddhists, the antient Mexicans, the Romans, the Chinese, the Mussulmans, and the Roman Catholic Christians, all use beads.

## No. 78.

*Pato.*

## No. 79.

*Kelasa Bapphato.* This is, perhaps, another name for the mountain *Cailas*. It is the Siamese *Khaú Khrailat*, where SÍNLAYON was king. He had two daughters, who put on wings, and alighted on the earth. Their names are SUWANNA MALÉ, and SUWANNA MALAÍ. On alighting on the earth they perceived King THEPPHA SÍNTHONG, with his wife by his side, asleep in a wood; and lifted him up into *Khailat*. Their father told them to keep him as their husband. SÍNTHONG, however, fled during the night, and reached the foot of the hill. After long search in other countries he found his wife. The *Thewata* again descended, and stole his wife from him; and gave her to their father, who ordered care to be taken of her. She brought forth a son to her husband SÍNTHONG; who, when he reached the age of seven years, descended to the earth to search for his father, accompanied by his mother and the *Devatas*. He slew those who attacked him by means of the heavenly bow he carried, and at last reached the country of his father.

## No. 80.

*Utsat'hi.* The Siamese star *Dáu Kammaphruk*.

## No. 81.

*Kangsatala.*

## No. 82.

*Salawanang.* The Siamese *So-rin Kéo*, or diamond garden. There was a famous garden in INDRA's country, and another in *Lanka Dwípa*, which, in the *Ratana Kalapa*, is described as having been known by various names at different times. Thus, in KAKUSUNDHA's time, it was termed "*Maha Megawannuyamang*;" in KONAGAMANA's time, *Vannuyanang*; and in KASS-YAPA's period, *Sagarawana*; when JAYUNTO RAJA reigned at *Wisalapuré*.

No. 83.

*Awa Vatsawannang.* The golden goblet.

No. 84.

*Pakhanang.* The Siamese *Thoeí Chang*.

No. 85.

*Paduka.* The slippers.

No. 86.

*Thewa Thittamani.* The Siamese *Nang Mekhala*, or “goddess of the clouds.”

No. 87.

*Suwanna Mikhi.* The Siamese *Sai Tháng*, or golden deer.

Perhaps it alludes to the golden deer which (being in fact her ravisher disguised) carried off SÍTA, the wife of RAMA, to Ceylon.

Mr. H. T. Colebrooke informs us, that it is an emblem of SANTÍ, the sixteenth *Jaina* god.

No. 88.

*Kukkutawannang.* The Siamese fowl *Kait hurín*.

No. 89.

*Daú Rohíni.* Described under the chapter on constellations as *Rohini*.

No. 90.

*Sae* of the Siamese. An ornamental part of the dress of any great personage, and apparently similar to the mark which Mr. H. T. Colebrooke notices as the distinguishing emblem of SÍTALA the tenth *Jaina* god. This figure is called *Srivatsa*.

No. 91.

*Saticha.* The Siamese *Hák*, or spear.

## No. 92.

*Sri Watchocha.* The Siamese *Pho-ring Kéo*, or diamond ornament.

## No. 93.

*Nat hî yacha.* The Siamese *So-ún Kéo*, or diamond garden.

## No. 94.

*Sawatt héko.* The Siamese name for this part of a princely wardrobe is *Sae Khá Khráng*.

## No. 95.

*Watalo.* *Khun T hon*, as the Siamese call it, is a part of the head-dress which falls down and covers the nape of the neck.

## No. 96.

*Tra Dhamma Nancha.* The Siamese *Do-ring Kéo Maní*.

The "inestimable jewel," the type of mental illumination, the Hindu *Kasebúth*, which shone refulgent to enlighten the earth from the sacred breast of NARAYANA.

## NOTES.

WHERE Scandinavian mythology is alluded to, the remarks have been taken from an article on the elder *Edda*, &c. in No. VIII. of the Foreign Quarterly Review.

*The Horse.* BALDER of the Scandinavians had his horse, called SLEIPNER, which, with all its trappings, was cast into the funeral pile. The Greeks had their white horse, Eos, careering round Olympus.

SIVA's chariot of victory was dragged by the seven-headed horse of the sun.\*

*Maha Meru.* The Scandinavian cosmogony is closely allied to that of the Buddhists of Ava and Siam. In the former, the earth rests on, or is encompassed by water. There was the hill, *Asgad*; also, the rainbow bridge, which, like INDRA's ladder of gold, was the medium of communication between earth and heaven. There were on the hill *Asgad*, in *Valdhall*, the abodes of the ASER, the Hindu ASSUR, or perhaps

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\* Lieut.-Colonel Tod's Méwar.

SURS, and the EINHERIAR, which occupied the middle of the hill. Above these abodes were twelve others, surmounted by *Himinsbjong*, or "heaven's castle," where HEIMDAL (the presiding god of fanes and temples) sat quaffing at his ease the mead of the gods, the counterpart of the bright Buddhist LÓKE, who, in shape of a luminous spheroid, rests in a state of ineffable bliss on the summit of the heavenly pyramid. The *Asers*, or *Surs*, fought with the *Vaner*, or Air Spirits. Beneath *Asgad* is an airy region inhabited by bright spirits.

In Mr. Hodgson's Sketch of Buddhism, we find the following account of *Meru*. The mansions, or *Agnishtha Bhawana* are:—

1st. That of ADI BUDDHA, the Creator: *i. e.* *Light*, before all. Corresponding with the spheroid above alluded to.

2d. Ten to fifteen mansions.

3d. Eighteen *Bhawana*, or *Rupa Vachara*, subject to BRAHMA.

4th. Six other mansions subject to VISHNU, or *Kama Vachara*.

4th. Three *Bhawana* of MAHA DEVA.

5th. INDRA'S *Bhawana*.

6th. YAMA'S *ditto*

7th. SURYA'S *Bhawana*.

8th. CHANDRA'S *ditto*

9th. Fixed stars and planets down to *Agni*.

10th. *Agni Bhawana*.

11th. *Vayu Kund* (wind).

12th. *Prithvi*, the earth; then *Jala Kund*, or the world of water.

13th. Seven *Dwipas*.

14th. Seven seas.

15th. Eight *Parvatas*.

16th. Seven *Patala*: the seventh being hell, or *Naraka*, divided into eight abodes.

Captain Sykes notices,† that "in the *Tin Lokh*, or cave, at *Ellora*, dedicated to BUDDHA, are three stones, typical of hell, earth, and heaven; and that in Buddhist temples in India there are enormous hemispherical masses of stone, which may be compared with the *Ling*." But may they not rather be compared with the spheroid just described, or with the mundane egg?‡ The *Ellora* caves he presumes to be anterior to the Brahminical faith. They contain inscriptions in an unknown character. Mr. Crawford saw inscriptions on slabs of sand-stone found in Buddhist temples in *Ava*, which he considers to be in unknown characters. A comparison between the two might be useful.

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\* In the Bali writings air is represented as contending with air. The Siamese say that RAMASUN (they cannot pronounce the *r* final in SUR) fights, or fought with PHRA EEN, or INDRA; *i. e.* the ASSURS contend with the god of the firmament.

† Bombay Literary Transactions, vol. iii.

‡ Burkhardt describes an oval sacred stone as existing at Mecca, which pilgrims kiss.

*Five Rivers.* "The *Yamuna* had on its banks the city of *Surapoor* (Siamese *Siraburi*), the capital of the *Yaaris* of *Vrij*."\*

*Manutsa.* Mankind. There were *Devas*, observes Captain Sykes, who came from the *Abhaswara Bhawana* of BRAHMA, and eat of the earth. They were led by MAHA SAMVAT.

INDRA. He is the THOR of *Scandinavia*, and wields the short hammer, or thunderbolt, which is the characteristic weapon of both. They were alike the benefactors and guardians of mankind.

*Naraka.* Below the earth, and the waters under the earth, and the air under the waters, lies the Buddhist hell—the Scandinavian "regions of dwarfs and black elves."

*Chandra.* The moon or crescent was SIVA's distinguishing mark, and was worn upon the forehead.†

PHRIYA NAK, *Maha Naga*, is represented in the Scandinavian cosmography as encircling the world, and having his tail in his mouth. In this system he is termed YORMUNGANDAR, or earth's serpent.‡ Lieut.-Colonel Tod observes, in his Account of Mewar, that the serpent is an emblem of BUDDHA, or wisdom, and was frequently conjoined with the *lingam*, as at the shrine of *Eklinga*, where the brazen serpent wound round the *lingam*. The serpent was the *subtlest beast of the field* in the earliest days of the world, and he was borne aloft as the brazen serpent.

BUDDHA is confounded with the serpent, according to Lieut.-Colonel Tod, who states that ELLA (*query* HELA), daughter of ISWARA, son of the sun, was ravished by BUDDHA, the serpent. Hence sprang the *Manus*. The rape of Venus by Mercury is represented, in temples at Pompeii and Portici, by a serpent entwining a *lingam*. Such, no doubt, was the origin of the brazen pillar at Constantinople, entwined by serpents, which survived the destroying zeal of the Mussulman invaders. "The wars of the *Pandus* and *Takshas*, the professors of the old and new religion respectively, were typified by serpents and dragons."§

GARUDA. *Kan* (according to Lieut.-Colonel Tod), otherwise *Kanya*, had, like the Apollo of the Nile, a human form with an eagle's head. The eagle of VISHNU assimilates to the raven of ODEN, which last personage is termed in Scandinavian mythology the raven god.||

*Nawa.* The ship—the ark. BALDER, of *Scandinavia*, had his ship.¶

*Eko Rukkh*, the tree. In Ceylon, the pipal tree is said to have been planted by DUGDHA CAMINI, a king of the country, in the year 414 B.C.

*Bull, Cow, and Calf.* The steed of ISWARA and his consort Isa. The idolaters known to the Israelites worshipped the bull or cow, else they would not have formed a golden calf in the wilderness.

\* Colonel Tod's Mewar, in the second volume of these Transactions.

† *Ibid.*

‡ *Vide* Foreign Quarterly, No. vii. Art. *Elder Edda*.

§ Lieut.-Colonel Tod's Mewar.

|| *Elder Edda*, Foreign Quarterly.

¶ *Ibid.*

PHRA SURIYA, the sun. Lieut.-Colonel Tod notices, in his Account of Mewar, that the Celtic Apollo had his shrines at Carnac in Britany, and was called *Carneus*, or sun god. In Jamieson's Scottish Dictionary, under the head *Neid Fyre*, it is noticed, that the ancient Druids superintended the ceremony of raising a sacred fire annually on the first day of May. That day is still, both in the Gaelic and Irish dialects, called *La-beal-tin*, i. e. the day of Baal's fire, or the fire dedicated to Baal or the sun.

*Worship of the Tiger and Dog.* Lieut.-Colonel Tod notices that in India the dog is not deified, although he is sacred to BHAIRAWA, the elder twin son of KALICA, and the god of battle. This deity is sculptured riding on a dog with the martial horn, *napairi*, in one hand, and the *damru*, or small drum, in the other.

*Lions and Tridents.* SIVA, or MATA his consort, is in every battle riding on a lion and holding a trident.

*Elephants.* IBN BATUTA (see English translation) tells us, that the kings of Ceylon formerly (meaning before his time) found white elephants on the island.

*The Phrabát, or Foot.* Without Damascus, saith IBN BATUTA, on the way of the pilgrimage, is the "Mosque of the Foot, which is held in great estimation, and in which there is a stone having upon it the print of the foot of Moses."\* On this passage the translator very aptly remarks, that "there can be no doubt, I think, that these marks of the foot, whether we find them at Damascus, in Ceylon, amongst the Burmese, at Mecca, or wherever else, are nothing more than remains of Buddhism." IBN BATUTA further notices, that "ABU ABDULLAH IBN KHALIF first got permission from the prince of the division of Ceylon nearest to the Foot (on Adam's Peak), to open a road to it for the benefit of pilgrims; and that at a former period the Chinese went to Ceylon and cut out from the stone the place of the great toe, together with the stone about it, and placed it in a temple in the city of *Zaitoon*, and pilgrimages are made to it from the most distant parts of China."

In Burkhardt's Travels in Arabia the Mecca stone is described, on which, it is said, is the impression of the foot of Ibrahim, or Abraham, made when he was erecting the *Kabaa*; but that no *Hadji* has ever seen it, as it is railed in and covered.

*The Altar.* On reading Burkhardt's minute account of the *Kabaa* at Mecca, it seems to me very probable that it is merely an altar on a large scale, fashioned after that which the idolater's temple (which in ancient times occupied the site of the *Kabaa*) contained. This *Kabaa*, he informs us, was supposed to have been framed originally in heaven. A considerable analogy would also appear to exist between the shape, construction, and ornaments of the tabernacle and altar described in Exodus, and of those of the *Kabaa*. In the Sacred Writings it was forbidden to make steps up to the altar,

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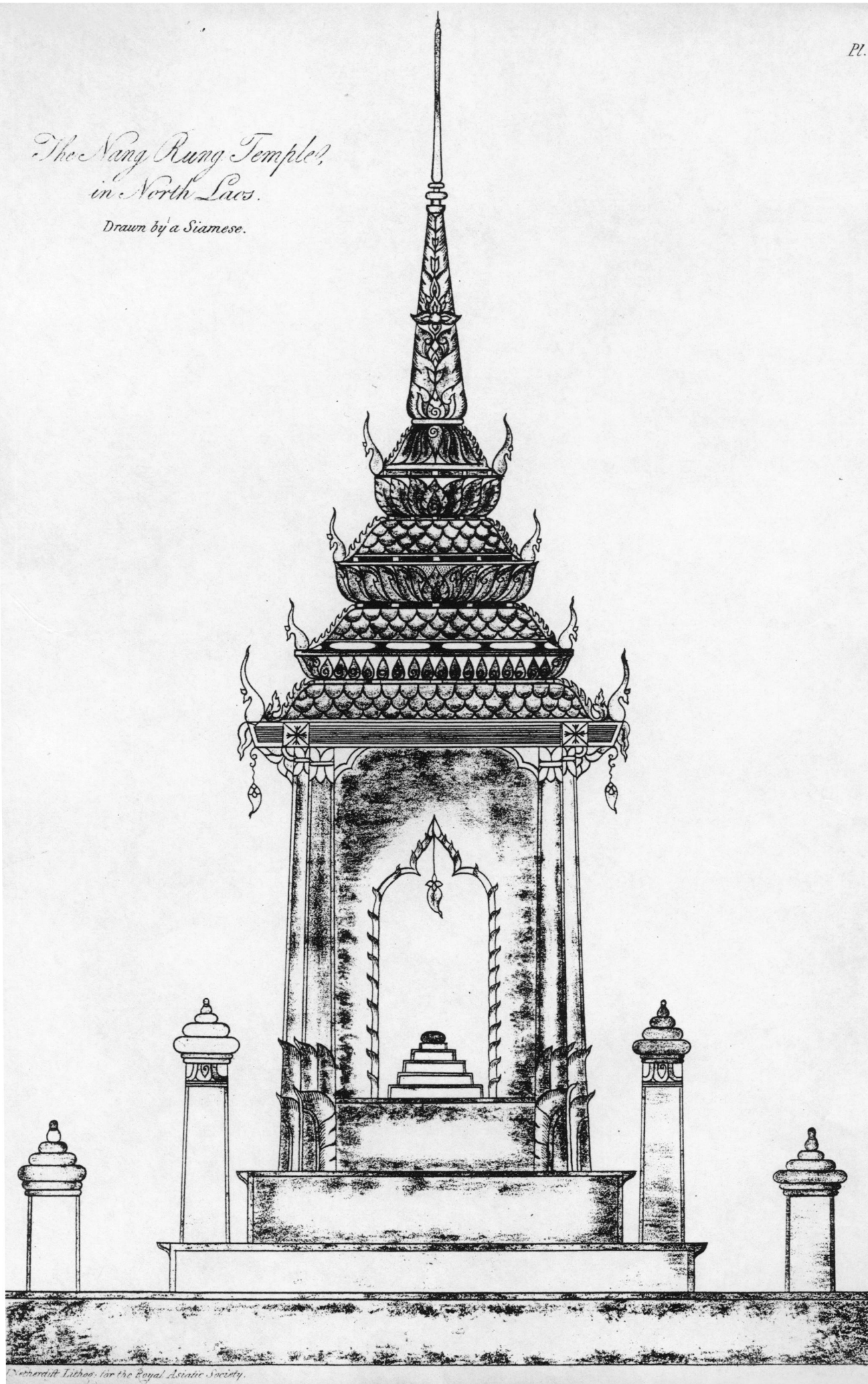
\* The Rev. Professor Lee's Translation, published by the Oriental Translation Committee, p. 30.

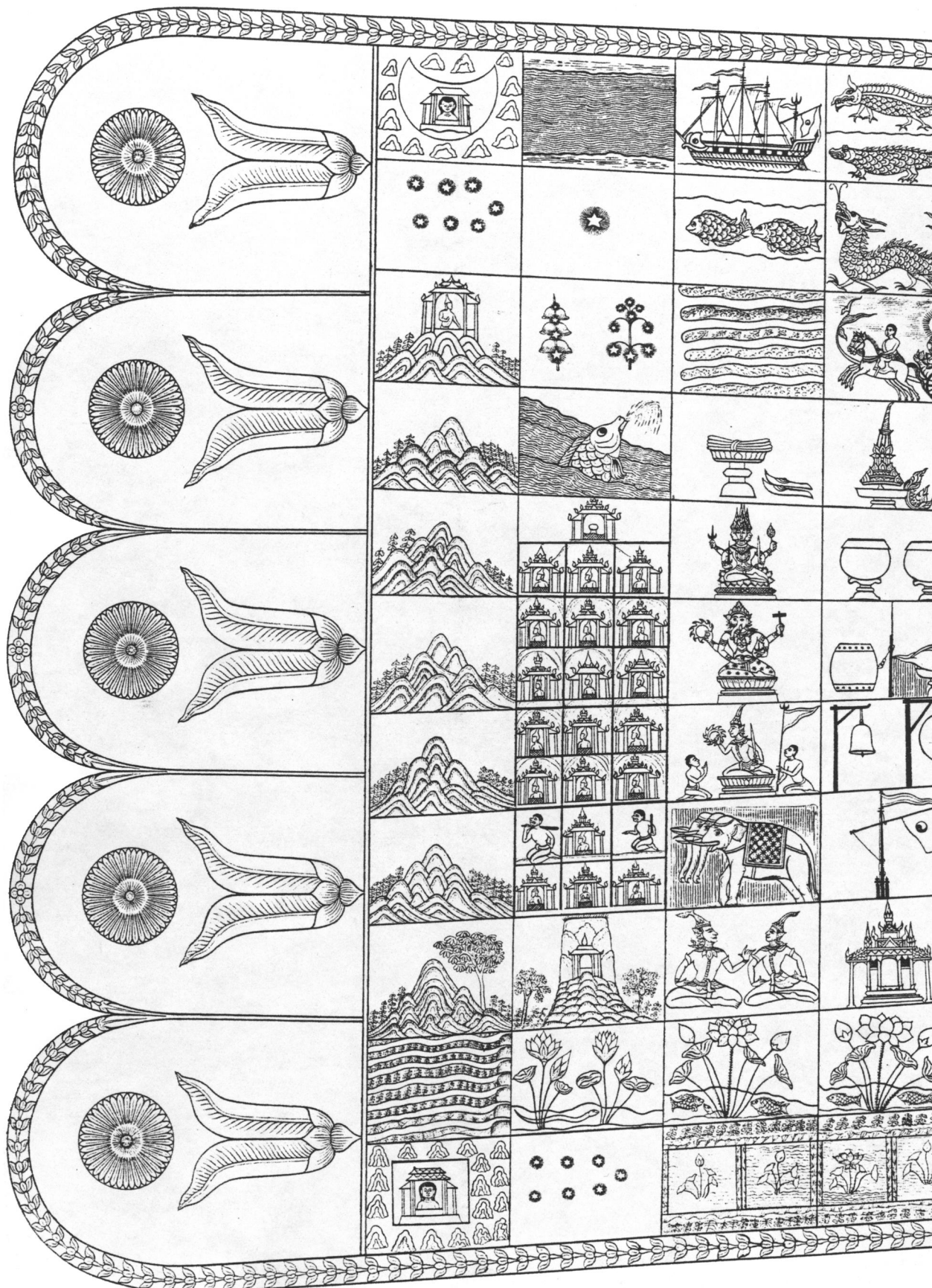


and there are none to the *Kabaa*. The court of the tabernacle was an oblong square ; so is that of the *Kabaa*. The tabernacle is described in Exodus as having been constructed under Divine superintendence. The *Kabaa* is represented as having been first erected in heaven, about two thousand years before the Creation, and afterwards by Adam on earth.

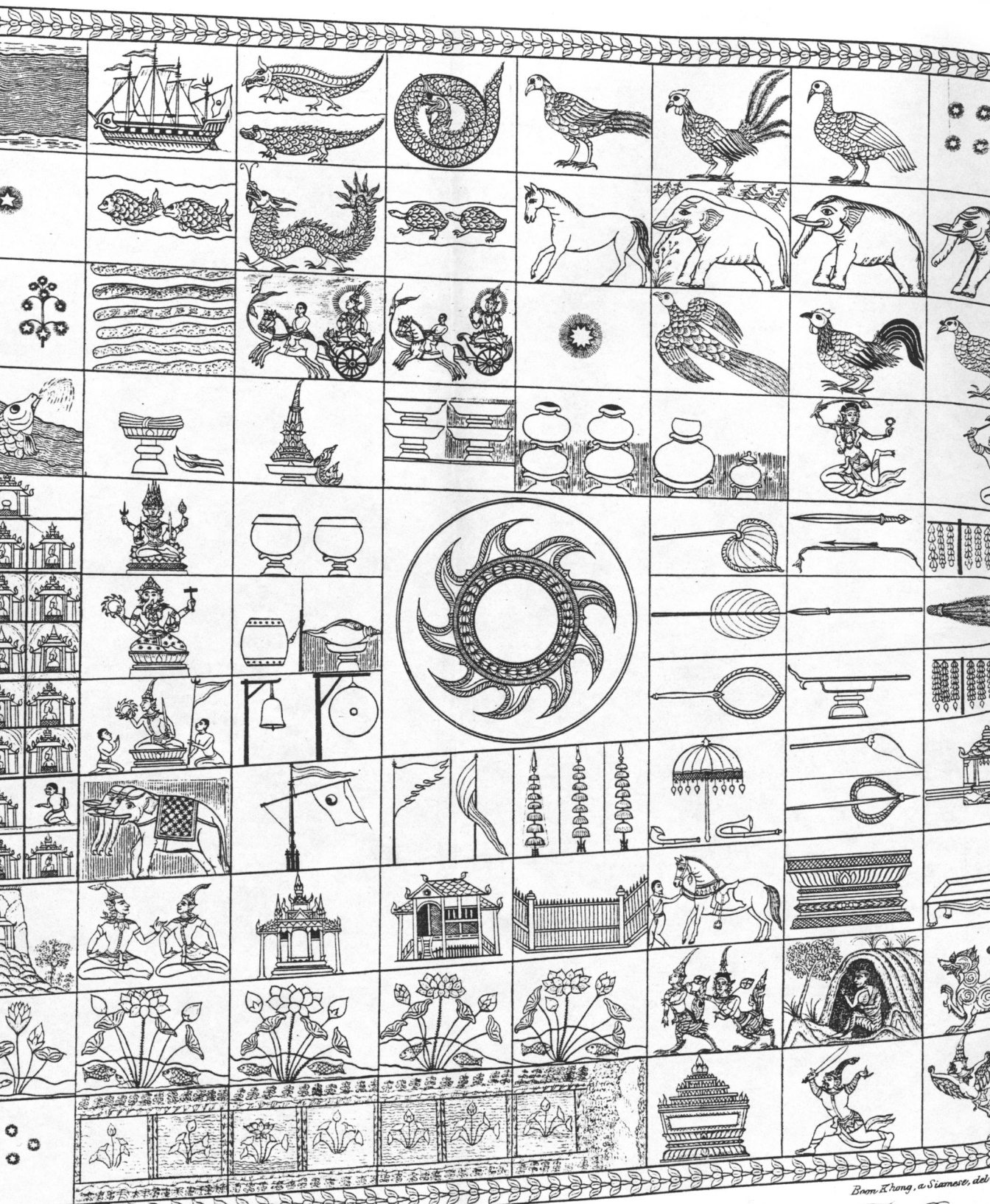
*The Nang Rung Temple,  
in North Laos.*

*Drawn by a Siamese.*





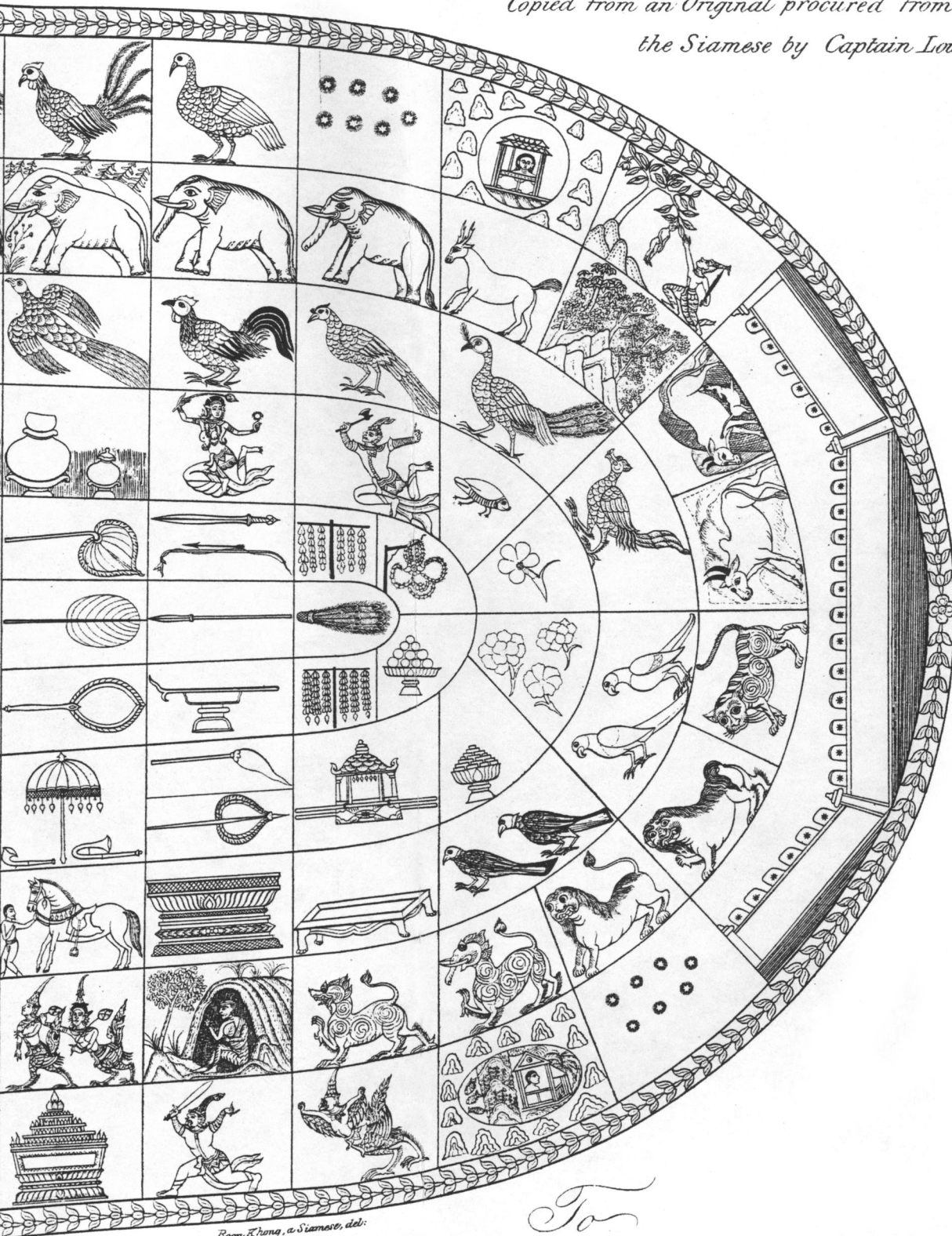




THE พระบาท PHRA BÁT of the Siamese, or (ᨀᩢ᩠ᨦᩉ᩠ᩅ) PHRĀ PĀTHĀ of the Bali.

THE IMPRESSION of the DIVINE FOOT of BUDDHA.

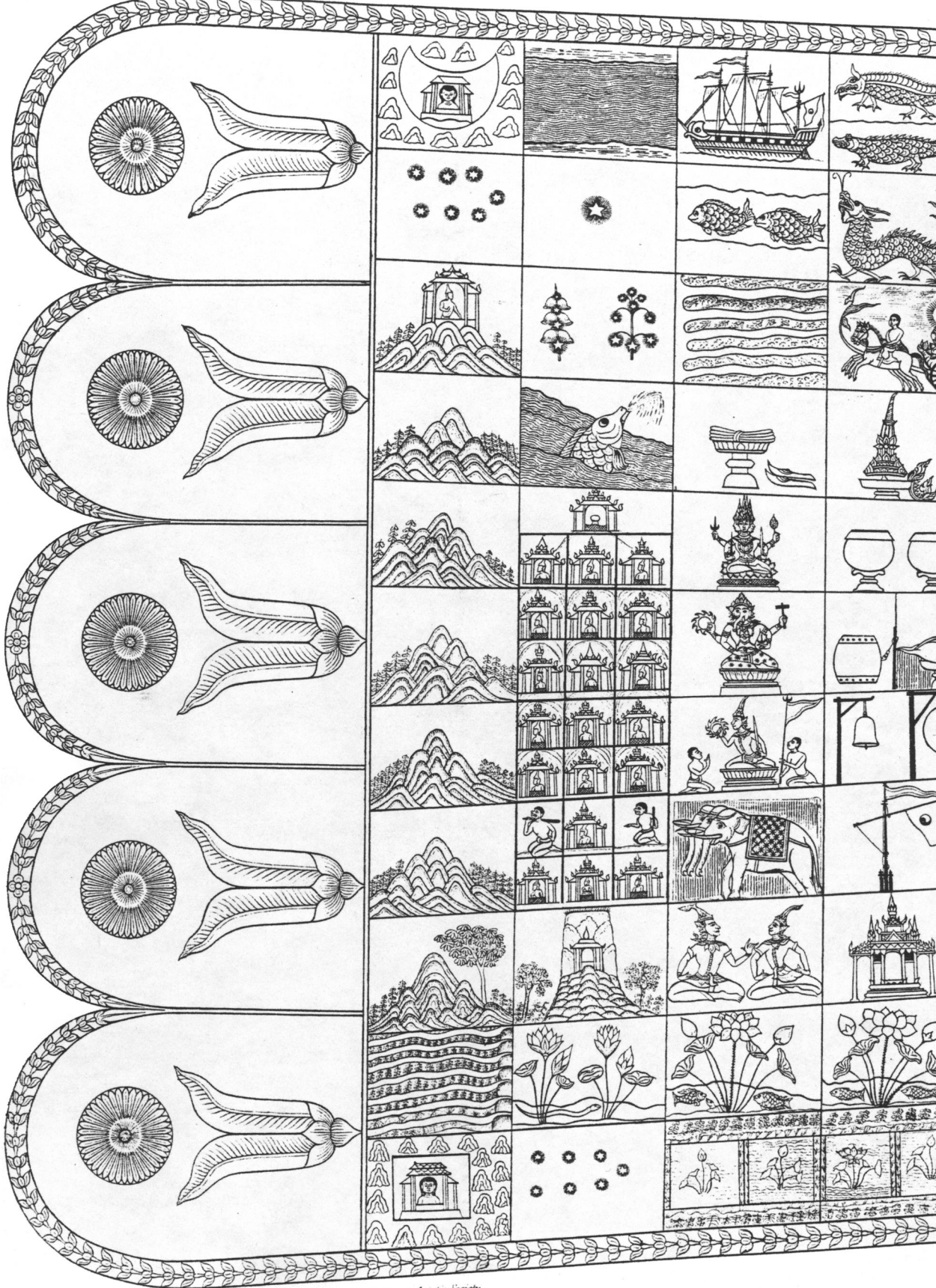
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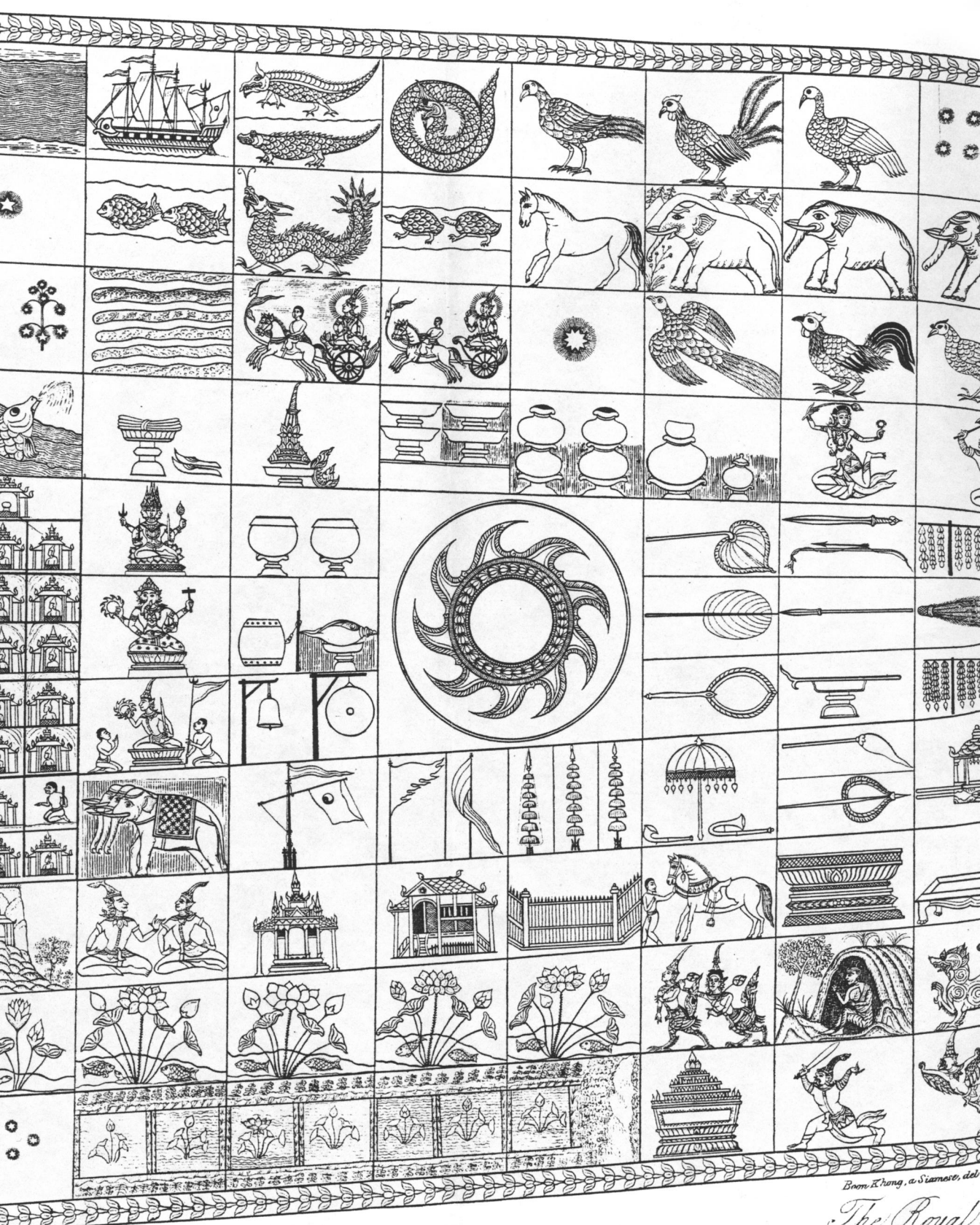
*Bom Khong, a Siamese, del:*

*To*  
The Royal Asiatic Society of Great Britain & Ireland,

*as a gift from the Society of the Friends of the Asiatic Society.*



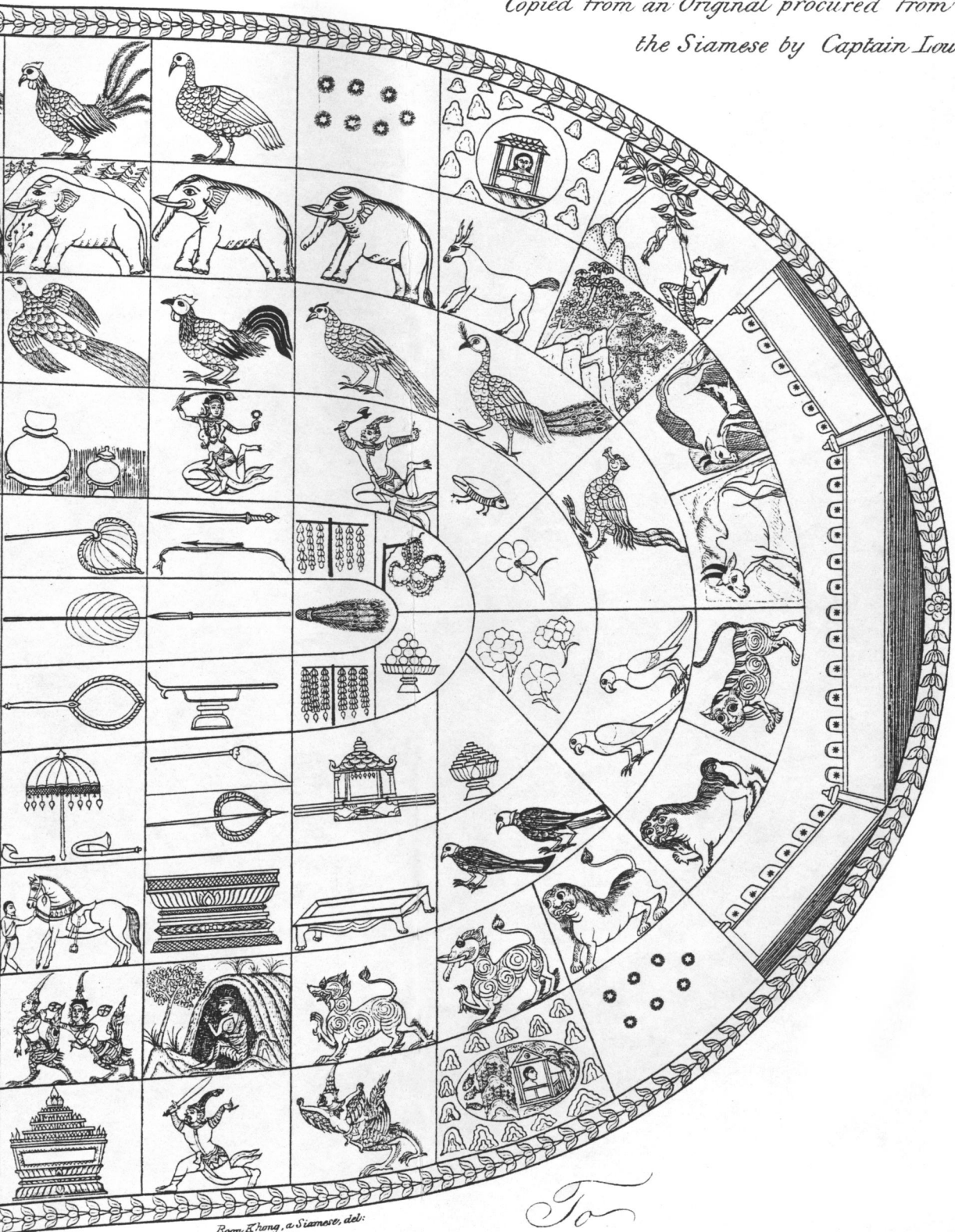




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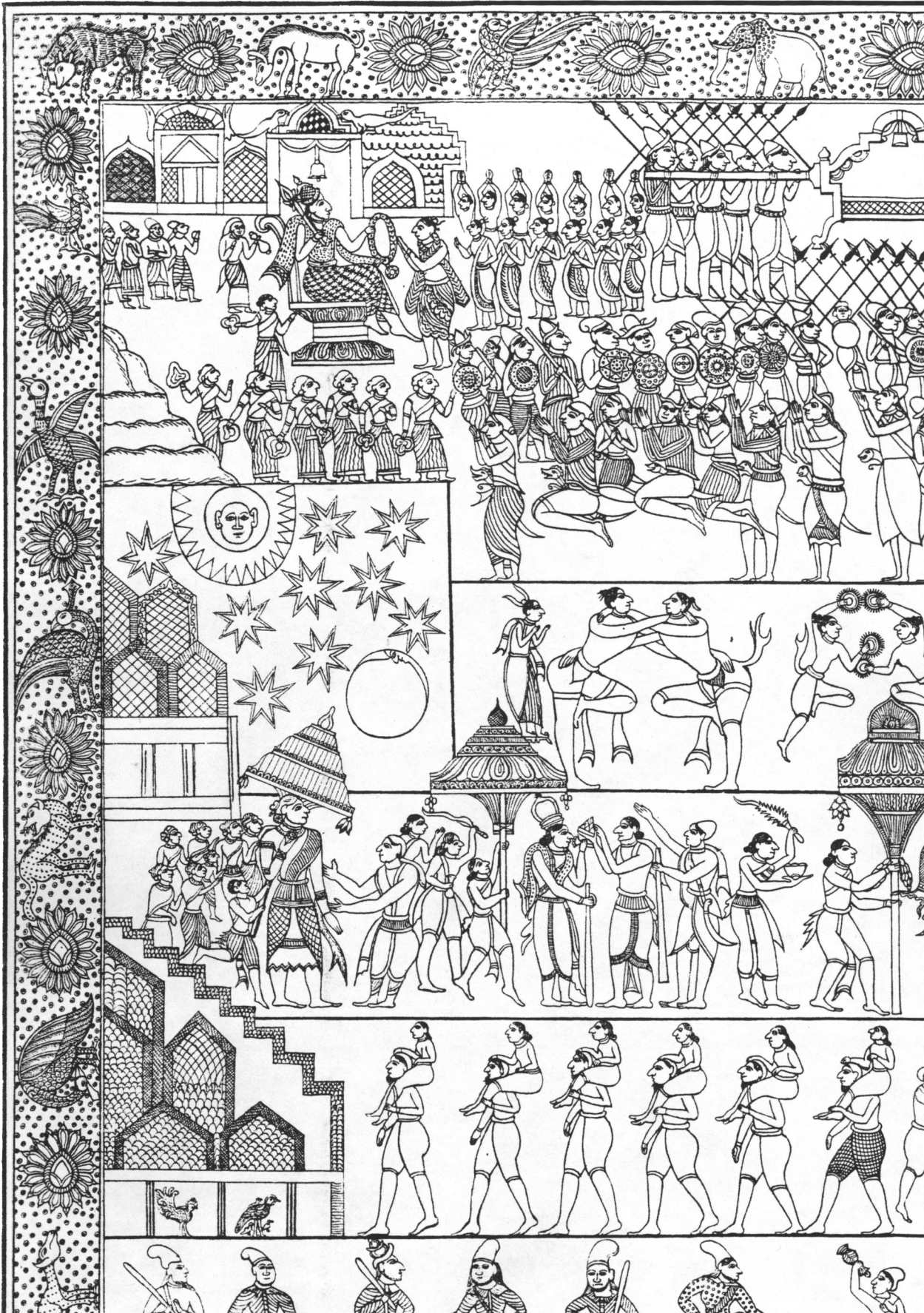
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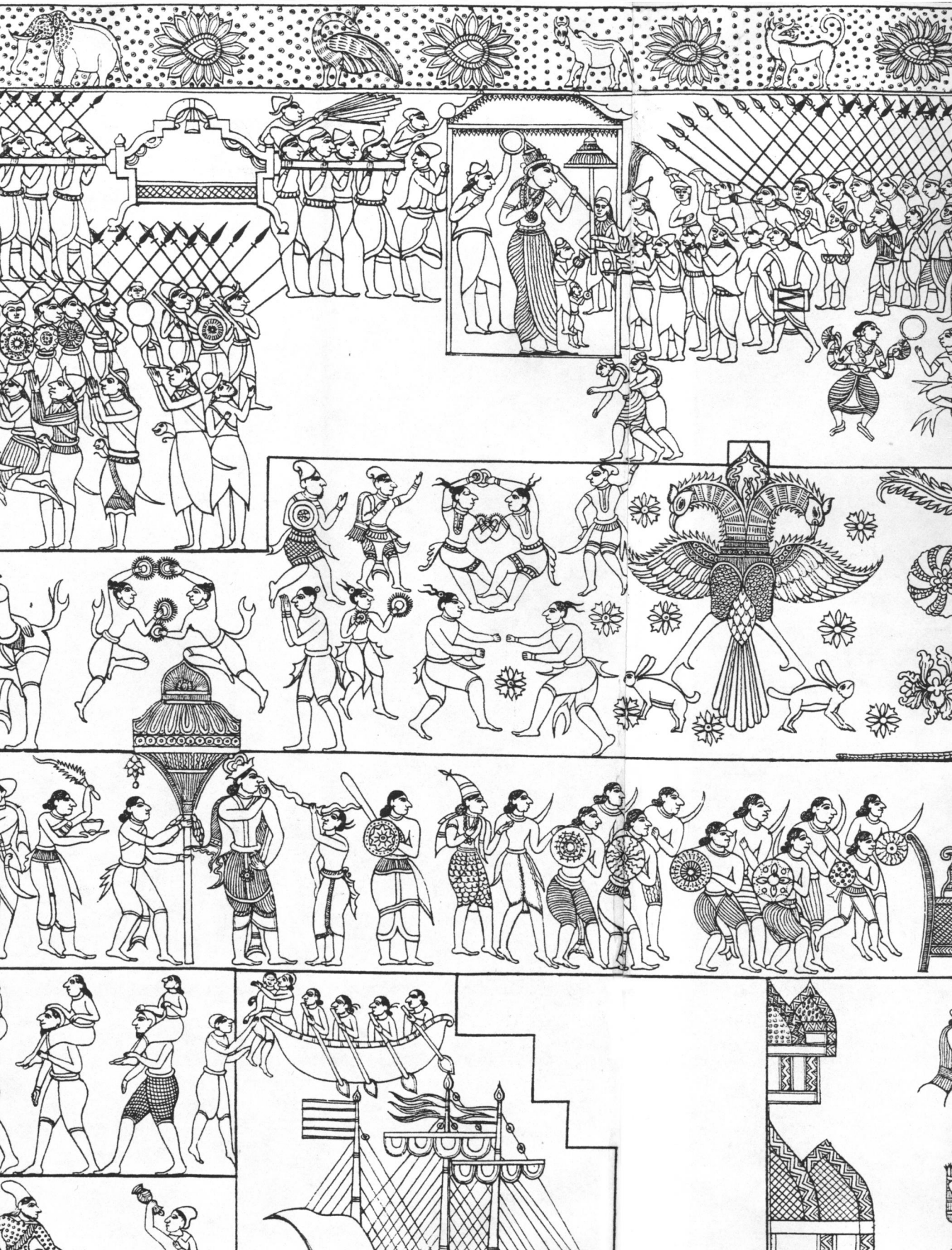
*Boon Khong, a Siamese, del:*

*To  
The Royal Asiatic Society of Great Britain & Ireland,  
This Drawing of a Phrabut is respectfully Inscribed,  
By their most obedient & very humble Servant,  
James Low.*





FILE OF A FLAG, REPRESENTING THE INTRODUCTION OF THE CINNAMON





THE CINNAMON PEELERS INTO CEYLON.

